DOCUMENT RESUME

ED 479 910 SP 041 704

AUTHOR	Kawai'ae'a, Keiki
TITLE	Na Honua Mauli Ola: Hawaii Guidelines for Culturally Healthy and Responsive Learning Environments.
PUB DATE	2002-03-00
NOTE	85p.; Developed by the Native Hawaiian Education Council (Honolulu) in partnership with and Ka Haka 'Ula o Ke'elikolani (College of Hawaiian Language, University of Hawaii, Hilo). "Adopted by the Native Hawaiian Education Council, June 4, 2002."
AVAILABLE FROM	Ka Haka 'Ula o Ke'elikolani , University of Hawaii at Hilo, 200 West Kawili Street, Hilo, HI 96720-4091. Tel: 808-974-7339; Fax: 808-974-7686; e-mail: hale_kuamoo@leoki.uhh.hawaii.edu; Web site: http://www.olelo.hawaii.edu. For full text: http://www.olelo.hawaii.edu/pub/ charle/NHMO.pdf.
PUB TYPE	Guides - Non-Classroom (055)
EDRS PRICE	EDRS Price MF01/PC04 Plus Postage.
DESCRIPTORS	Communication Skills; *Cultural Awareness; *Culturally Relevant Education; Elementary Secondary Education; *Hawaiian; *Holistic Approach; Language Maintenance; Language Proficiency; Lifelong Learning
IDENTIFIERS	*Hawaii; Learning Communities

ABSTRACT

This guidebook examines strategies, roles, and accountability measures necessary to embrace, share, and support the learning community in totality. The 16 guidelines offer strategies for each of five groups: learners, educators, schools/institutions, families, and communities. The guidelines include: incorporate cultural traditions, language, history, and values in meaningful holistic processes to nourish the emotional, physical, mental/intellectual, social, and spiritual wellbeing of the learning community; maintain practices that perpetuate Hawaiian heritage, traditions, and language to nurture one's life spirit and perpetuate the success of the whole learning community; instill a desire for lifelong exploration of learning, teaching, leading, and reflecting to pursue standards of quality and excellence; engage in Hawaiian language opportunities to increase language proficiency and effective communication skills in a variety of contexts and learning situations; support lifelong love for Hawaiian language, culture, history, and values to perpetuate the unique cultural heritage of Hawaii; and cultivate a strong sense of status to one's past, present, and future to enhance meaningful purpose and to bring about joy and fulfillment for one's self and family as well as local and global communities. Guidelines are in English and Hawaiian. (Contains 23 references.) (SM)

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Nā Honua Mauli Ola

Hawai'i Guidelines for

Culturally Healthy and Responsive Learning Environments

ED 479 910

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Nā Honua Mauli Ola

Hawai'i Guidelines for

Culturally Healthy and Responsive Learning Environments

Developed by the

Native Hawaiian Education Council
in partnership with Ka Haka 'Ula O Ke'elikōlani
College of Hawaiian Language, UH-Hilo

Statewide review meetings sponsored by the Native Hawaiian Education Island Councils

Adopted by the Native Hawaiian Education Council
June 4, 2002

Developed and published by the Native Hawaiian Education Council and Ka Haka ʻUla O Keʻelikōlani College of Hawaiian Language, University of Hawaiʻi at Hilo, March 2002

Hawaiʻi Guidelines for Culturally Healthy and Responsive Learning Environments are built upon the template of the Alaska Standards for Culturally Responsive Schools through partnership with the Alaska Native Knowledge Network.

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Book design by Kaulana St. Clair

Photographs donated by Kaiolohia Say, Ānuenue Pūnua, Kuʻulei Kepaʻa and ʻAha Pūnana Leo, Inc.

Ka Mo'opuna i ke Alo

Building a legacy for the children of today, and the generations of tomorrow

Native Hawaiian Education Council

The statewide council (NHEC) consists of volunteers from Hawaiian organizations, educational institutions, community members and organizations, and seven Native Hawaiian Education Island Council (NHEIC) subsidiaries representing the islands of Hawai'i, Maui, Lāna'i, Moloka'i, O'ahu, Kaua'i and Ni'ihau.

'Aha Ho'okumu, Native Hawaiian Education Island Council - Moloka'i

Hawai'i Island Council

Kaua'i Island Council

Lāna'i Island Council

Maui Island Council

Ni'ihau Island Council

O'ahu Island Council

'Aha Kauleo Kaiapuni Hawai'i Hawaiian Language Immersion Advisory Council

'Aha Pūnana Leo, Inc.

Alu Like, Inc., Pūlama I Nā Keiki

Association of Hawaiian Civic Clubs

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Hawai'i State Department of Education

Institute for Native Pacific Education and Culture (INPEACE)

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Kū Ha'aheo, Hawai'i State Department of Education

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Office of Hawaiian Affairs

Pihana Nā Mamo, Department of Education and University of Hawai'i at Mānoa

Queen Lili'uokalani Children's Center

University of Hawai'i Community Colleges' Native Hawaiian Community Based Education Learning Centers on Hawai'i, Kaua'i, Maui and O'ahu

Endorsements

The guidelines have been endorsed by Hawaiian organizations/agencies and educational institutions/organizations serving Hawaiians at the community, state, and national levels.

'Ahahui 'Ōlelo Hawai'i
'Aha Kauleo Kaiapuni Hawai'i Hawaiian Language Immersion Advisory Council
'Aha Pūnana Leo, Inc.
Alu Like, Inc.
Association of Hawaiian Civic Clubs
Association of Hawaiian Evangelical Churches (AHEC) of the Hawai'i Conference of the United Church of Christ
Hālau Hāloa: The National Academy of Hawaiian Performing Arts
Hālau Kūpono
Hale O Nā Ali'i O Hawai'i
Hawai'i Technology Institute
Hawaiian Homes Commission, Department of Hawaiian Homelands
Hawaiian Studies at Windward Community College
Hoa'āina O Mākaha
'Īlio'ulaokalani Coalition
Institute for Native Pacific Education and Culture
Ka'ala Farms, Inc.
Kamehameha Schools
Ka Molokai Makahiki
Ke Ali'i Pauahi Foundation
Kū Ha'aheo Native Hawaiian Community Based Education Learning Centers
Lauulu at Maui Community College
Makaloa at Kaua'i Community College
Mālama Council at Kapi'olani Community College
Myron B. Thompson Academy: A New Century PCS
Nā Lei Na'auao Native Hawaiian Charter School Alliance
Papa Ola Lōkahi
Pihana Nā Mamo
Polynesian Voyaging Society
Pūko'a No Nā 'Ewa Council at Leeward Community College
Punahou School
University of Hawai'i Community Colleges' Native Hawaiian Community Based Education Learning Centers on Hawai'i, Kaua'i, Maui and O'ahu
University of Hawai'i at Hilo
Waimānalo Elementary & Intermediate School
Waimānalo Health Center

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PREFACE

Ka mo'opuna i ke alo refers to a vision of legacy which places the grandchild as the focal point from which one addresses the actions of the present in preparation for the future. Developed by the Native Hawaiian Education Council (NHEC) in partnership with Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language (KH'UOK), *Nā Honua Mauli Ola*–Hawai'i Guidelines for Culturally Healthy and Responsive Learning Environments (NHMO) provides schools and communities a way to examine and attend to the educational and cultural well-being of their learners.

These cultural guidelines have been developed with the belief that continued learning and practicing of the Hawaiian language and culture is a fundamental prerequisite for nurturing culturally healthy and responsive citizens and contributes to the growth and harmony of the community. Purposeful, meaningful, engaging, and culturally effective methodologies develop responsive educators, curricula, schools, and other places of learning.

The guidelines have evolved over several years of discussion, sharing, and reflection involving educators, educational practitioners, service providers, families, and community members across the state. Such activities as the Education Summit of 1993 and 1997, and other support documents have served as seeds for thought in the development of the document. In particular, the Alaska Native Knowledge Network standards/guidelines have provided a template from which the NHMO guidelines have been modeled.

The document was written by a fourteen member volunteer committee that represents a cross section of expertise from within the public, private and community sectors of education, including early childhood to higher education. (See page 15 for acknowledgements). The development of the

document also included a series of eight statewide community meetings to gather public response and input. Along the way, we have also shared the document with Hawaiian educators/organizations for additional feedback and endorsement.

The NHMO guidelines are the framework of a comprehensive support system for student-centered learning environments. These learning environments are places where holistic processes for learning, teaching, leading, and reflecting occur. They support the practices and learning experiences that foster and shape the development of its learners to become responsible, capable, caring, healthy (spiritual, mental/intellectual, emotional, physical, and social) human beings who have a strong cultural identity and sense of place.

NHMO guidelines complement and enhance the Hawai'i State Content and Performance Standards and define what students should know, be able to do, value, and care about. These enhancements benefit students as they build an educational foundation that embraces the learning of the Hawaiian language, culture, history, and tradition. Shifting the focus from teaching/learning about Hawaiian cultural heritage to teaching/learning through the Hawaiian language and culture benefits all the citizens of Hawai'i because it directs curricular attention to the physical and cultural environment of the host native culture—the indigenous people of Hawai'i. The document also supports recognition of Hawaiian as an official language of public education and the state's mandate for Hawaiian language and culture education with constructive solutions for implementation.

Ke Kumu Honua Mauli Ola (Foundations of Cultural Identity)[1] is the guiding philosophy from which the NHMO guidelines have been developed. Written entirely in Hawaiian by a volunteer working group formed through the consortium of the 'Aha Pūnana Leo and Ka Haka 'Ula O Ke'elikōlani in 1997, *Ke Kumu Honua Mauli Ola* is expressed in traditional Hawaiian metaphors and teachings passed down to us by our *kūpuna*. This philosophy speaks of the *mauli* as the cultural heart and spirit of a people, and the fostering of one's *mauli* through three *piko* connections within various *honua* or defined environments.

The *mauli ola* or living life force is exhibited and fostered through a sense of spirituality, behavior and actions, language, and tradition-based knowledge. Nurturing our *mauli* supports the cultural base from which one grows to serve the family, community, and others. The development and renewal of

[1] The English here is a working title for those who are not familiar with the Hawaiian language. It is, however, not a translation. English translations do not adequately describe the complexity of Hawaiian thoughts and beliefs.

each individual's *mauli* and personal power or *mana* should be honored and respected at all times.

The *honua* are the environments that foster our connections to the people and places that anchor our cultural identity. The *honua* is the place where the *mauli* is maintained and nurtured. There are three *honua* that we experience during our lifetime—family, community, and global/universal.

The body contains three *piko* or umbilical cords: the spiritual connection found at the head; the inherited/family connection found at the navel; and the creative/inventive connection found below the navel at the *ma'i*. Maintaining our connections enables us to understand the knowledge of the past as a foundation for the present to continue our legacy and further develop it for future generations. Our sense of spirituality, family, place, and legacy are maintained and perpetuated through these connections.

The education cycle is a lifelong learning process, and a personal, family, and community endeavor. A healthy and responsive learning community is the ultimate goal. Therefore, the guidelines provide support for the entire learning community with inclusive and holistic considerations. Collective participation and preparation of the total learning community must be an ongoing process that includes educators, parents, students, administrators, community members, and resource and support personnel.

The guidelines also aim to facilitate the growth of Hawaiian education. They have been designed to enhance and improve the quality of education and educational opportunities for Hawaiians and their communities throughout the world; however, they are not intended to be exclusive.

The document contains the philosophy, goals, outcomes, strategies, roles, and accountability measures necessary to embrace, share, and support the learning community in totality. There are sixteen guidelines with suggested strategies for each of the five different groupings—learners, educators, schools/institutions, families, and communities. The document is a set of living guidelines and should be used and adapted to accommodate community needs. When necessary, additional guidelines or strategies should be incorporated.

The guidelines can be used in all learning environments such as homes, schools, institutions, *hālau*, churches, clubs, museums, cultural centers, educational programs, and other community groups and organization activities. Each guideline entails thoughtful consideration of the process, content, and outcomes to be achieved. An action plan has also been included for implementation of the document.

Some of the uses to which the cultural guidelines may be applied are as follows:[2]

1. They may be used as a basis for reviewing school or district-level goals, policies, and practices with regard to the curriculum, pedagogy, and programs being implemented in the community or cultural area.
2. They may be used by the local community to examine the kind of home/family environment and parenting support systems that are provided for the upbringing of its children.
3. They may be used to devise locally appropriate ways to review student and teacher performance as they relate to nurturing and practicing culturally healthy and responsive behavior, including serving as potential graduation requirements for students.
4. They may be used to strengthen the commitment to revitalizing the Hawaiian language and culture and to foster the involvement of *kūpuna*, community practitioners, families, and other Hawaiian entities as educational resources.
5. They may be used to help teachers identify teaching practices that are adaptable to the cultural context in which they are teaching.
6. They may be used to guide the preparation and orientation of teachers in ways that help them attend to the cultural well-being and wholeness of themselves and their students.
7. They may serve as criteria for evaluating educational programs intended to address the cultural needs of students.
8. They may be used to guide the formation of state-level policies and regulations and the allocation of resources in support of equal education opportunities for all children in Hawai'i.

For more information about *Nā Honua Mauli Ola* Hawai'i Guidelines for Culturally Healthy and Responsive Learning Environments, visit our website at http://www.olelo.hawaii.edu/dual/nhmo. Electronic inquires may also be sent to nhmo@leoki.uhh.hawaii.edu

Keiki Kawai'ae'a,
Chair, *Nā Honua Mauli Ola* Writing Committee

[2] Revised from the Alaska Standards for Culturally Responsive Schools, Alaska Native Knowledge Network, 1998

Nā Honua Mauli Ola

Hawai'i Guidelines for

Culturally Healthy and Responsive Learning Environments

ACKNOWLEDGEMENTS

'A'ohe hana nui ke alu 'ia
No task is too big when done together

The members of the writing committee represent a cross section of expertise from the public, private, and community sectors of education. Their collective experience spans across the many levels of education including early childhood to higher education, community education, vocational education, adult education, immersion education, charter schools, teacher training, and curriculum development.

A heartfelt thanks to each member of the writing team who worked so diligently, and with much care and *aloha* in shaping and bringing to form a shared vision of education that attends to the educational and cultural well-being of learners across the many communities of our island home.

Kalani Akana
Kamuela Chun
Paula De Morales
Makana Garma
Peter Hanohano
Noelani Iokepa
Keiki Kawai'ae'a
Ke'ala Kwan
Moke Kim
Leinani Makekau-Whittaker
VerlieAnn Leimomi Malina-Wright
Mālia Melemai
Maxine Nu'uhiwa
Nāmaka Rawlins

In addition, *mahalo* to David Keala, Lilette Subedi and Puanani Wilhelm for serving on the initial writing committee.

We are grateful to the Alaska Native Knowledge Network and its faculty and staff for their encouragement and support over the last two years. Their work has been an inspiration and model of excellence from which educators everywhere can benefit. For more information, visit their website at http://www.ankn.uaf.edu

We are also grateful to the 'Aha Pūnana Leo, Inc. and Ka Haka 'Ula O Ke'elikōlani for the use of *Ke Kumu Honua Mauli Ola* as the basis for this document. For more information, visit their websites at http://www.ahapunanaleo.org and http://www.olelo.hawaii.edu/dual/orgs/keelikolani/

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Nā Honua Mauli Ola

Hawai'i Guidelines for

Culturally Healthy and Responsive Learning Environments

NĀ HONUA MAULI OLA GUIDELINES

1. He ho'ohui pū i nā 'ao'ao o ka mo'omeheu, 'o ka hana ku'una, ka 'ōlelo, ka mō'aukala, a me ke kuana'ike, i loko o ke a'o kā'oko'a 'ana e hānai a ho'omōhala aku i ka na'au, ke kino, ka no'ono'o, ka launa kanaka, a me ka pili 'uhane o ka honua ho'ona'auao i mea e kupu a'e ai ka mauli a me ka mana.

   Incorporate cultural traditions, language, history, and values in meaningful holistic processes to nourish the emotional, physical, mental/intellectual, social and spiritual well-being of the learning community that promote healthy ***mauli*** *and* ***mana****.*

2. He ho'omau i nā hana e mau ai ka 'ike ku'una Hawai'i, nā loina Hawai'i, a me ka 'ōlelo Hawai'i, i mea e ola ai ka mauli o ke kanaka a e puka mau ai ka honua ho'ona'auao holo'oko'a.

   Maintain practices that perpetuate Hawaiian heritage, traditions, and language to nurture one's ***mauli*** *and perpetuate the success of the whole learning community.*

3. He ho'omau i ke aloha a mahalo i ka 'ike ku'una o ka lāhui, me ka 'imi 'ana i mau ala hou e pili ai me ka 'ike o nā lāhui a kuana'ike 'ē a'e.

   Sustain respect for the integrity of one's own cultural knowledge and provide meaningful opportunities to make new connections among other knowledge systems.

4. He hoʻoulu i ke aloha hoʻonaʻauao, mai ka lā hiki a ka lā kau, me ka ʻimi ʻana i ke kūlana poʻokela o ka hana aʻo, alakaʻi a noʻonoʻo.

   Instill a desire for lifelong exploration of learning, teaching, leading, and reflecting to pursue standards of quality and excellence.

5. He hoʻolako i nā honua palekana e maikaʻi ai ka naʻau, ke kino, ka noʻonoʻo, ka launa kanaka, a me ka pili ʻuhane o ke kaiaulu holoʻokoʻa.

   Provide safe and supportive places to nurture the physical, mental/intellectual, social, emotional, and spiritual health of the total community.

6. He hoʻoulu i ka hoʻomaopopo ē, i loko nō o ka lolilili mau o ka moʻomeheu a hana kuʻuna e kū nei, ua paʻa ia kahua ma muli o ka ʻike i ka hana a me ke ʻano o ka wā i hala. He ʻike ia e kōkua mai ana i ke kanaka ma ka wā e hiki mai ana.

   Foster understanding that culture and tradition, as constantly evolving systems, are grounded in the knowledge of the past to address the present and future.

7. He ʻōlelo Hawaiʻi i mea e piʻi ai ka mākau ʻōlelo a me ka mākau hoʻokaʻaʻike, ma nā poʻaiapili like ʻole o ke ola.

   Engage in Hawaiian language opportunities to increase language proficiency and effective communication skills in a variety of contexts and learning situations.

8. He hana kaʻawale a he hana alu like paha me ka poʻe o ke kaiaulu ma ka hoʻomau i nā hana kuʻuna pili i ka hoʻonaʻauao e mau ai ka ʻike kuʻuna a me nā kumu waiwai like ʻole ma loko o ka honua hoʻonaʻauao.

   Engage in activities independently or collaboratively with community members to perpetuate traditional ways of knowing, learning, teaching, and leading to sustain cultural knowledge and resources within the learning community.

9. He hoʻohana i nā ʻano like ʻole o ka loiloi ʻana i ka hopena o ke aʻo ʻana, a na ia hoʻohana hoʻi e hōʻike mai i ka maikaʻi me ka ʻole o ke aʻo ʻana o ka honua hoʻonaʻauao.

   Utilize multiple pathways and multiple formats to assess what has been learned and honor this process to nurture the quality of learning within the community.

10. He hoʻoulu i ke aloha ʻolelo, aloha mōʻaukala, aloha moʻomeheu, a me ke aloha kuanaʻike Hawaiʻi, e mau ai ka Hawaiʻi ma kona ʻano iho nō he kū hoʻokahi.

    *Support lifelong **aloha** for Hawaiian language, history, culture, and values to perpetuate the unique cultural heritage of Hawai'i.*

11. He hoʻoulu i ka mōhala o ke kanaka nona iho e paʻa ai kona mauli, kona ʻike a makau kālaiʻike, ka mākau hoʻoholo manaʻo me ka pono, a me ka hiki ʻana iā ia ke kōkua i ka ʻohana, a i nā kaiaulu o ʻaneʻi a i nā kaiaulu a puni ka honua.

    *Promote personal growth and development to strengthen cultural identity, academic knowledge and skills, **pono** decision making, and the ability to contribute to one's self and family, and local and global communities.*

12. He hoʻomohala i ka hoʻomaopopo i ka ʻōlelo Hawaiʻi, ka mōʻaukala, a me ka moʻomeheu Hawaiʻi, ma o ke kuanaʻike ʻōiwi. Pēlā e ʻike ʻia ai ka minamina aloha o ke kanaka iā ia iho, i kona ʻāina, i kona kaiaulu, a i ka honua holoʻokoʻa.

    Develop an understanding of Hawaiian language, history, culture, and values through an indigenous perspective to foster a sense of self, place, community, and global connection.

13. He mahalo i ke kuanaʻike Hawaiʻi a me kona waiwai i loko o nā kuanaʻike ʻē he nui o ka honua. He mea ia e ʻoi aʻe ai ka ʻike o ke kanaka nona iho, no kona ʻohana, a no nā kaiaulu o kona ʻāina a ma kahi ʻē.

    Promote respect for how the Hawaiian cultural worldview contributes to diversity and global understanding to enhance one's sense of self, family, and local and global communities.

14. He hoʻolālā i nā hopena aʻo e ulu ai ka pilina ma waena o nā kānaka, nā hanauna, nā wahi, a me ke kaiapuni. He mea ia e pili ai ke kuanaʻike o ke kanaka me kona wahi, me ka hoʻomaopopo i ko ka poʻe o waho.

    Plan for meaningful learner outcomes that foster the relationship and interaction among people, time, space, places, and natural elements around them to enhance one's ability to maintain a "local" disposition with global understandings.

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15. He mālama i ka honua ho'ona'auao holo'oko'a a me ke kaiapuni ma ke kāko'o 'ana i ka ho'ona'auao, i ke kuleana kahu, i ke o o nā kumu waiwai, a i ka pilina 'uhane.

    Engage in experiences which ***mālama*** *the entire learning community and the environment to support learning and good practices of stewardship, resource sustainability, and spirituality.*

16. He ho'oulu i ka 'ao'ao 'auamo kuleana o ke kanaka no ka wā i hala, ka wā 'ānō, a me ka wā e hiki mai ana, i mea e mōakaka ai nā pahuhopu o ke ola, a e 'olu ai ke kanaka, kona 'ohana, kona kaiaulu, a me nā kaiaulu 'ē a'e o ka honua.

    Cultivate a strong sense of ***kuleana*** *to one's past, present, and future to enhance meaningful purpose and to bring about joy and fulfillment for one's self and family, and local and global communities.*

Nā Honua Mauli Ola

Guidelines for

Learners
No Nā Haumāna

Culturally healthy and responsive learning environments ...

1. Incorporate cultural traditions, language, history, and values in meaningful holistic processes to nourish the emotional, physical, mental/intellectual, social, and spiritual well-being of the learning community that promote healthy *mauli* and *mana*.

Learners are able to:

1. Utilize a variety of learning materials and strategies that promote cultural traditions, language, history, and values. (i.e., Hawaiian language and studies curriculum materials)
2. Recount their genealogy, geographic connections, and family history.
3. Demonstrate culturally appropriate behavior and traditional knowledge skills. (i.e., *oli, pule,* oratory in ceremony and other protocol)
4. Develop mentorships with *kūpuna.*
5. Nurture their spiritual essence. (i.e., *pule,* reflection, *mahalo*)
6. Maintain a healthy lifestyle that includes proper nutrition, eating habits, exercise, and rest.
7. Understand and demonstrate the cultural practices of *aloha, lōkahi, mālama, laulima, ho'okipa,* etc.
8. Understand and appreciate the importance of Hawaiian cultural traditions, language, history, and values.

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9. Understand the philosophies on which specific rules of behavior are based.
10. Embrace the attitude that *hana* is respected and learning is pleasurable.

2. Maintain practices that perpetuate Hawaiian heritage, traditions, and language to nurture one's *mauli* and perpetuate the success of the whole learning community.

Learners are able to:

1. Engage in cultural activities. (i.e., *hoe wa'a, 'ōlelo Hawai'i, mālama kai, lawai'a,* and so on)
2. Associate with friends who can provide healthy role models that will make a positive contribution to their cultural growth and development toward adulthood.
3. Plan learning activities that perpetuate cultural traditions. (i.e., planting and fishing by the phases of the moon)
4. Interact with *kūpuna* in a loving and respectful way that demonstrates an appreciation of their role as culture bearers and educators in the community. (i.e., serving *kūpuna* first at all gatherings)
5. Gather oral and written historical information from the local community and provide appropriate interpretation of its cultural meaning and significance.
6. Engage themselves regularly in appropriate cultural projects and experiential learning activities. (i.e., creating replicas of Hawaiian artifacts)

3. Sustain respect for the integrity of one's own cultural knowledge and provide meaningful opportunities to make new connections among other knowledge systems.

Learners are able to:

1. Develop an understanding of their own cultural knowledge.

2. Practice their own cultural heritage.
3. Expand and extend an understanding of their own cultural perspective through experiencing other cultures.
4. Demonstrate the use of acquired knowledge through application.
5. Share and demonstrate an understanding of commonalities across cultures.

4. Instill a desire for lifelong exploration of learning, teaching, leading, and reflecting to pursue standards of quality and excellence.

Learners are able to:

1. Engage in learning opportunities about the cultures of Hawai'i. (i.e., cultural fairs)
2. Acquire in-depth cultural knowledge through interaction with *kūpuna*.
3. Make constructive contributions to improve the standards of quality and excellence of their school and community.
4. Participate in planning, implementing, and evaluating cultural activities. (i.e., leadership and cultural workshops)
5. Assess their own learning to identify strengths and needs.
6. Set personal goals and make appropriate decisions to enhance life skills.
7. Utilize their knowledge, skills, and ways of knowing from their own culture to learn about the larger world community. (i.e., storytelling)

5. Provide safe and supportive places to nurture the physical, mental/intellectual, social, emotional, and spiritual health of the total community.

Learners are able to:

1. Express their spiritual connections. (i.e., *pule* and *mahalo*)

2. Introduce ideas, opinions, and suggestions in a safe, caring environment.
3. Appreciate and respect the diverse views of others.
4. Take an active interest in learning about traditional Hawaiian cultural values, beliefs, and practices and assume responsibility for their role in the family and community. (i.e., *mālama ʻāina*)
5. Experience and enjoy learning in culturally appropriate environments.
6. Speak comfortably in different situations.
7. Involve themselves, their families, and their *kūpuna* in ongoing learning.
8. Become actively involved in local activities and organizations that contribute to the quality of life in their community. (i.e., civic clubs, churches, youth athletics)
9. Make healthy choices in their lifestyle that contribute to the wholeness and well-being of themselves and others.

6. Foster understanding that culture and tradition, as constantly evolving systems, are grounded in the knowledge of the past to address the present and future.

Learners are able to:

1. Demonstrate an understanding of culture and tradition in a variety of expressions and media. (i.e., television, radio, newspapers, internet and fine arts)
2. Integrate traditional knowledge into modern situations. (i.e., graduation ceremonies)
3. Use cultural and traditional knowledge for personal use and the betterment of others.
4. Incorporate cultural and traditional knowledge appropriately to changing situations and needs with guidance from *kūpuna*, educators, and/or *loea*.
5. Practice and promote cultural and traditional knowledge.

7. Engage in Hawaiian language opportunities to increase language proficiency and effective communication skills in a variety of contexts and learning situations.

Learners are able to:

1. Acquire and demonstrate the language skills and knowledge necessary for proficient and fluent use of Hawaiian.
2. Demonstrate an understanding of Hawaiian language contexts to improve proficiency and communication skills.
3. Take the initiative to learn and converse with native speakers and second language learners.
4. Communicate and participate in activities and special functions where Hawaiian is used. (i.e., family fairs, immersion camps, speech and hula competitions)
5. Comprehend the unique nuances and multilevel meanings of Hawaiian.
6. Be persistent in using Hawaiian at all times and all places to the best of their ability.
7. Aspire to raise their level of language proficiency.
8. Perpetuate the dialect of their island and/or local vernacular. (i.e., Ni'ihau, Hāna, S. Kona)
9. Reflect on the critical role that learning Hawaiian plays in fostering cultural knowledge and language proficiency.
10. Take personal responsibility for revitalizing and perpetuating the Hawaiian language.
11. Strengthen reading, writing, listening, and speaking skills using classical, traditional, contemporary, and emerging styles. (i.e., *haku mele, ha'i'ōlelo, mo'olelo, nane,* drama)
12. Utilize Hawaiian reference materials. (i.e., Hawaiian dictionaries, *'Ōlelo No'eau*, place names and maps)

8. Engage in activities independently or collaboratively with community members to perpetuate traditional ways of knowing, learning, teaching, and leading to sustain cultural knowledge and resources within the learning community.

Learners are able to:

1. Participate in subsistence activities with family and other community members and learn stories and lessons associated with those activities. (i.e., farming, gathering, fishing, hunting)
2. Participate in apprenticeships with cultural experts in the community. (i.e., *kā'au lapa'au, lomilomi, kuku pa'ūpa'ū, ulana lau hala*)
3. Honor and respect traditional conflict resolution skills. (i.e., *ho'oponopono*)
4. Apply the cultural and traditional knowledge of the past to the present.
5. Assume responsibility for their role in relation to the well-being of the cultural community and their lifelong obligations as community members.
6. Pursue excellence in their traditional practices, management, and responsibilities to the surrounding environment.
7. Make effective use of the knowledge, skills, and ways of knowing from their own cultural traditions to learn about the larger world in which they live.
8. Identify and utilize appropriate forms of technology for improving the quality of life in the community.
9. Share cultural and traditional knowledge effectively in a variety of cultural settings.
10. Acquire in-depth cultural knowledge through active participation and meaningful interaction with *kūpuna, kumu* and *loea*.
11. Participate in and make constructive contributions to learning activities associated with traditional practices. (i.e., gathering, fishing, food preparation, historical commemorations)
12. Pursue opportunities to observe and listen to expert resources within the community. (i.e., *kūpuna, kumu, loea*)
13. Continue to develop personal communication, participation, and collaboration skills.

9. Utilize multiple pathways and multiple formats to assess what has been learned and honor this process to nurture the quality of learning within the community.

Learners are able to:

1. Make effective use of knowledge, skills, and ways of knowing from their own cultural traditions to assess their own learning.
2. Participate in cultural events that showcase their talents and skills. (i.e., competitions, performances, science fairs)
3. Make use of multiple pathways and formats to assess their own learning and competence.
4. Acquire technological skills and dispositions for improving the quality of life.

10. Support lifelong *aloha* for Hawaiian language, history, culture, and values to perpetuate the unique cultural heritage of *Hawai'i*.

Learners are able to:

1. Take an active role in learning Hawaiian language, history, culture, and values.
2. Assume responsibility for the use of Hawaiian language and cultural practices in their family and community.
3. Express their *aloha* through oratory, writing, art, media.
4. Share with others as an ongoing process of learning and teaching.
5. Encourage others to learn the Hawaiian language, history, culture, and values.
6. Incorporate cultural practices into their daily lives. (i.e., *loina, pule, oli, lawena*)
7. Recognize and identify the healthy cultural behaviors that are practiced and promoted within the environment. (i.e., *kōkua*, reciprocity, *aloha 'āina, mālama 'āina*)
8. Assume responsibility for their role in relation to the well-being of the cultural community.

11. Promote personal growth and development to strengthen cultural identity, academic knowledge and skills, *pono* decision making, and the ability to contribute to one's self and family, and local and global communities.

Learners are able to:

1. Recount *mo'okū'auhau*, including geographic locations.
2. Assume responsibility for the well-being of the cultural community and for their own lifelong obligations as community members.
3. Behave in a culturally appropriate manner and recognize the need to change inappropriate behavior. (i.e., local greeting etiquette and respect)
4. Reflect on the critical role that their heritage language plays in fostering a sense of identity.
5. Acquire and pass on oral and written traditions of their community. (i.e., *mele pana*)
6. Live in accordance with the cultural values and traditions of the local community and assist other members of the community to do the same.
7. Understand that some traditions are considered private and family or group specific, and may not be appropriate for teaching to others, especially without permission. (i.e., family's own *'aumakua* traditions, a particular *hālau* choreography)

12. Develop an understanding of Hawaiian language, history, culture, and values through an indigenous perspective to foster a sense of self, place, community, and global connection.

Learners are able to:

1. Initiate and create opportunities to learn and listen to the language, history, culture, and values of the Hawaiian community they live in.
2. Take advantage of special events and places to learn and practice Hawaiian language skills with Hawaiian language speakers. (i.e., Hawaiian language day, Hawaiian churches, immersion camps, conferences)

3. Seek and work regularly with mentors, who are knowledgeable in Hawaiian language, history, culture, and values.
4. Recognize the complexities of learning the Hawaiian language, culture, history, and values, and use this recognition to commit to gaining language fluency and cultural knowledge.
5. Use media to record and disseminate traditional stories for the enlightenment of all members of the community.
6. Gather and use primary and secondary Hawaiian resource materials from all available sources. (i.e., speakers, books, newspapers, media, manuscripts)
7. Be persistent in the use of the Hawaiian language and the discussion of Hawaiian issues whenever possible.
8. Spend as much time as possible with *kūpuna* and/or Hawaiian language speakers and practitioners to practice proper language and protocol.
9. Learn the origins and meanings of words and cultural practices, traditions, and values.

13. Promote respect for how the Hawaiian cultural worldview contributes to diversity and global understanding to enhance one's sense of self, family, and local and global communities.

Learners are able to:

1. Understand the Hawaiian worldview through the use of primary sources collected from the past and present. (i.e., *Kumulipo*)
2. Recognize the importance of the Hawaiian worldview and its role in understanding diversity.
3. Demonstrate understanding of the Hawaiian worldview and its place in the global society.
4. Appreciate the diversity of global community members and their contributions to the world.

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14. Plan for meaningful learner outcomes that foster the relationship and interaction among people, time, space, places, and natural elements around them to enhance one's ability to maintain a "local" disposition with global understandings.

Learners are able to:

1. Be keen observers of their natural environment.
2. Maintain a clean and healthy environment. (i.e., waste management)
3. Understand the natural rhythm of the environment, such as the winds, rains, tides, currents, and seasonal changes, and learn how to live in alignment with the environment.
4. Participate comfortably in the local traditions and celebrations that reflect the diversity of the local culture and the distinctive *kuleana* of certain individual families in certain areas of knowledge.
5. Recognize and respond to the people, places, and natural elements in their community.
6. Honor and respect personal and community resources.
7. Be familiar with and respectful of places within their community.
8. Reflect on the relationship between the natural environment and people.
9. Understand the symbiotic relationship between man and his environment.
10. Preserve, protect, and sustain a healthy environment. (i.e., environmentally sound legislation, *mālama 'āina*)

15. Engage in experiences which *mālama* the entire learning community and the environment to support learning and good practices of stewardship, resource sustainability, and spirituality.

Learners are able to:

1. Develop a sustainable food production system.
2. Plan and participate in community service projects.
3. Teach others about the concept of *mālama* through example.

4. Participate in conservation and recycling practices and activities.
5. Mentor younger learners.
6. Demonstrate caring for *kūpuna*.
7. Utilize Hawaiian values in everyday situations.
8. Demonstrate respect for family.

16. Cultivate a strong sense of *kuleana* to one's past, present, and future to enhance meaningful purpose and to bring about joy and fulfillment for one's self and family, and local and global communities.

Learners are able to:

1. Know what their *kuleana* is in various situations. (family, classroom, local and global communities)
2. Understand the family history and heritage that shape who they are and form their identity and when they are and are not to be shared. (i.e., *mo'okū'auhau*)
3. Actively participate in communicating their concerns and ideas about their *kuleana* to the past, present, and future.
4. Design and implement projects demonstrating *kuleana*. (i.e., baby *lū'au*)
5. Nurture positive connections with their family. (i.e., *'ohana* sessions)

Nā Honua Mauli Ola

Guidelines for

Educators
No Nā Kumu

Culturally healthy and responsive learning environments ...

1. Incorporate cultural traditions, language, history, and values in meaningful holistic processes to nourish the emotional, physical, mental/intellectual, social, and spiritual well-being of the learning community that promote healthy *mauli* and *mana*.

Educators are able to:

1. Model culturally appropriate behavior in their teaching. (i.e., hands-on group activities)
2. Provide opportunities for learners to demonstrate culturally appropriate behavior. (i.e., talk story, show and tell)
3. Develop and/or adapt curriculum that acknowledges culturally appropriate behavior in the community. (i.e., ocean science)
4. Participate in local cultural practices. (i.e., *makahiki, hālau hula,* canoe clubs, Hawaiian churches)
5. Respect religious beliefs among learners.
6. Provide cultural activities that are developmentally appropriate. (i.e., tidal pool exploration for young children, net making for young adults)
7. Utilize authentic learning materials and experiences. (i.e., *lauhala,* flower lei, *'ulu maika, kōnane*)
8. Create and use learning materials that support cultural activities. (i.e., Hawaiian dictionaries, interactive software)

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9. Include *kūpuna* in activities to strengthen *hanauna* and *kuleana* understandings. (i.e., intergenerational)
10. Deliver culturally appropriate curriculum within the contexts of the community. (i.e., local geography curriculum)

2. Maintain practices that perpetuate Hawaiian heritage, traditions, and language to nurture one's *mauli* and perpetuate the success of the whole learning community.

Educators are able to:

1. Provide opportunities to learn in settings where cultural knowledge and skills are naturally relevant. (i.e., field trips)
2. Provide opportunities to learn through observation and hands-on demonstration of cultural knowledge and skills. (i.e., *lei* making, carving)
3. Commit to continuous professional development in Hawaiian culture and traditions.
4. Base their teaching on cultural foundations.
5. Become active members of the community in which they teach and make positive and culturally appropriate contributions to the well-being of that community.
6. Exercise professional responsibilities in the context of local cultural traditions and expectations.
7. Learn the Hawaiian language.
8. Maintain traditional practices as an integral part of the learning process. (i.e., opening and closing of class day, ceremonies, protocol, rituals)
9. Honor the cultural knowledge that students bring with them.
10. Provide learning opportunities that help students recognize the integrity of their knowledge and use that knowledge as a springboard to new understandings. (i.e., *mo'okū'auhau*, history day)

3. Sustain respect for the integrity of one's own cultural knowledge and provide meaningful opportunities to make new connections among other knowledge systems.

Educators are able to:

1. Provide experiences that encourage learners to appreciate the uniqueness of other cultures. (i.e., share cultural holidays, practices, dress, and foods)
2. Provide activities and learning experiences that illustrate how each unique culture has an essential place in our global society.
3. Assist learners in making comparative relationships between cultures through their learners' own cultural perspectives.
4. Instill respect and understanding for others and their diversity.

4. Instill a desire for lifelong exploration of learning, teaching, leading, and reflecting to pursue standards of quality and excellence.

Educators are able to:

1. Have access to appropriate materials and resources. (i.e., books, videos, charts, replicas of artifacts, websites)
2. Share their expertise in cultural areas.
3. Form study groups to enrich their learning and facilitate the same for their students.
4. Engage learners in lifelong exploration opportunities. (i.e., surfing, skilled craftsmanship)
5. Involve themselves continually in learning about the local culture.
6. Honor the knowledge, skills, and ways of knowing of their learners' cultures.
7. Provide many opportunities for learners to engage in the learning, teaching, leading, and reflecting cycle. (i.e., project-based learning)
8. Demonstrate quality and excellence through product and performance. (i.e., *hō'ike*)

5. Provide safe and supportive places to nurture the physical, mental/intellectual, social, emotional, and spiritual health of the total community.

Educators are able to:

1. Provide opportunities and time for students to learn in safe and comfortable settings where local cultural knowledge and skills are naturally relevant. (i.e., beach, *loʻi kalo, hālau*)
2. Enable learners to ask questions, state opinions, and offer suggestions about their learning in a safe, caring environment.
3. Utilize multiple instructional strategies and apply those strategies appropriately and flexibly in response to the cultural and instructional environment in which they are situated. (i.e., singing, learning to speak Hawaiian)
4. Provide engaging and stimulating learning environments outside of the classroom. (i.e., excursions, *māla*)
5. Create and maintain a safe haven for learning in which all students are actively engaged and contributing members.
6. Participate in local and regional professional development activities to enhance the learning environment.
7. Encourage the ongoing participation of *kūpuna*.

6. Foster understanding that culture and tradition, as constantly evolving systems, are grounded in the knowledge of the past to address the present and future.

Educators are able to:

1. Incorporate traditional knowledge in present contexts. (i.e., *oli, hoʻokupu*)
2. Provide experiences and materials that encourage learners to adapt and use cultural and traditional knowledge with guidance from *kūpuna*, educators, and/or *loea*. (i.e., silk, yarn and ribbon *lei* making, quilted cushions, rhythm instruments)

3. Make personal connections to cultural and traditional knowledge and to the application of that knowledge to validate teaching and learning styles.
4. Help other learners make their own personal connections to cultural and traditional knowledge, including knowledge distinctive to learner's families that may or may not be available to share directly with the teacher or fellow students.

7. Engage in Hawaiian language opportunities to increase language proficiency and effective communication skills in a variety of contexts and learning situations.

Educators are able to:

1. Provide learners with good language modeling and instruction.
2. Foster good language learning attitudes and habits.
3. Provide safe learning opportunities where learners can acquire, practice, and experiment with language without fear of ridicule or censure.
4. Teach reading, writing, listening, and speaking skills using classical, traditional, contemporary, and emerging styles. (i.e., retelling *moʻolelo*, newspaper)
5. Develop purposeful use of contemporary and emerging language genre.
6. Use traditional stories and literature to improve Hawaiian language proficiency and effective communication skills through reading and discussion.
7. Use traditional Hawaiian contexts to create contemporary Hawaiian music, literature and art. (i.e., *mele, moʻolelo, kaʻao*)
8. Expose learners to a variety of Hawaiian language periods, styles, and dialects.
9. Develop an understanding of the nuances, *kaona*, and other poetic uses and devices in the Hawaiian language.
10. Utilize Hawaiian activities to promote learning. (i.e., arts and crafts, songs, games, etc.)
11. Integrate Hawaiian *ʻōlelo noʻeau* into the curriculum.

12. Maintain Hawaiian as a living language by incorporating new Hawaiian terminology where none exists. (i.e., *pūnaewele puni honua*)
13. Learn about the benefits of learning Hawaiian through bilingual and immersion methods.
14. Secure support and participation of local expertise to enhance the curriculum.
15. Participate in professional development activities to expand Hawaiian language and cultural knowledge.
16. Collect and utilize Hawaiian language resources. (i.e., videos, interactive software, audio tapes)
17. Incorporate traditional cultural values, beliefs, and practices to promote the use of Hawaiian language and thinking.
18. Engage learners in activities that increase language proficiency and confidence. (i.e., singing Hawaiian songs, learning place names, flora and fauna)
19. Teach reading, writing, listening and speaking skills using classical, traditional, contemporary, and emerging styles. (i.e., *haku mele, ha'i'ōlelo, mo'olelo, nane,* drama)

8. Engage in activities independently or collaboratively with community members to perpetuate traditional ways of knowing, learning, teaching, and leading to sustain cultural knowledge and resources within the learning community.

Educators are able to:

1. Recognize the validity and integrity of the traditional knowledge system.
2. Utilize *mānalco* and cultural practitioners in multiple ways in their teaching to engage learners' interest. (i.e., talk story, apprenticeship)
3. Provide opportunities for students to learn through observation and hands-on demonstrations of cultural knowledge and skills.
4. Utilize traditional settings (i.e., *hālau, māla, hui, uka,* and *kai*) as learning environments for transmitting cultural and academic knowledge and skills.

5. Become active members of the community in which they teach and make positive and culturally appropriate contributions to the well-being of that community. (i.e., civic clubs, youth, church and business organizations)
6. Learn about and build upon the cultural knowledge that students bring with them from their homes and communities.
7. Learn the Hawaiian language and promote its use in their teaching.
8. Reinforce students' sense of cultural identity and place in the community.
9. Learn how to use local ways of knowing and teaching to link the knowledge base of the school to that of the community.
10. Provide opportunities for learners to engage in journal writing on specific cultural concepts and content.

9. Utilize multiple pathways and multiple formats to assess what has been learned and honor this process to nurture the quality of learning within the community.

Educators are able to:

1. Utilize forms of assessment and evaluation other than written and standardized tests. (i.e., performance-based, service learning)
2. Demonstrate the ability to utilize assessment data to improve their own teaching as well as to maximize the opportunities for learners to demonstrate their competence. (i.e., product and performance projects)
3. Utilize culturally traditional forms of assessment. (i.e., *hō'ike*)
4. Utilize multiple instructional strategies appropriately and flexibly. (i.e., project-based learning, cooperative learning, inquiry, learning styles)
5. Incorporate cultural values and beliefs in all teaching and assessment practices.
6. Consider multiple forms of intelligence and problem solving skills in the assessment of the learning potential of learners.
7. Gain experience and knowledge from those grounded in ways of knowing that are different from the usual ways of knowing utilized in schools.

10. Support lifelong *aloha* for Hawaiian language, history, culture, and values to perpetuate the unique cultural heritage of *Hawai'i*.

Educators are able to:

1. Make effective use of local expertise, especially *kūpuna*, as co-educators whenever local language and cultural knowledge is being addressed in the curriculum.
2. Create an immersion environment to provide a natural context for language and culture teaching and learning.
3. Provide opportunities for learners to express *aloha* for Hawaiian language, history, culture, and values.
4. Design curriculum and programs that promote and perpetuate Hawaiian language, history, culture, and values.
5. Instill a desire in learners to be carriers of cultural responsibilities and traditions.
6. Advocate for participation in cultural events perpetuating the unique heritage of *Hawai'i*.
7. Provide a supportive learning environment that reinforces the cultural well-being of the learners.
8. Utilize locally relevant curriculum materials with which learners can readily identify, including materials prepared by Hawaiian authors.
9. Recognize the importance of cultural and intellectual property rights in teaching practice, and honor such rights in all aspects of the selection and utilization of curriculum resources.

11. Promote personal growth and development to strengthen cultural identity, academic knowledge and skills, *pono* decision making, and the ability to contribute to one's self and family, and local and global communities.

Educators are able to:

1. Recognize the validity and integrity of the traditional knowledge system.
2. Develop curriculum reinforcing the integrity of the learner's cultural knowledge.

3. Maximize use of the Hawaiian language and cultural knowledge in the curriculum.
4. Use the local environment and community resources on a regular basis to link teaching to the everyday lives of the learners.
5. Participate in community events and activities in an appropriate and supportive way.
6. Recognize the educational potential of each learner and provide the challenges necessary to achieve full potential.
7. Engage in critical self-assessment and participatory research to determine the extent to which teaching practices are effectively grounded in traditional ways.
8. Participate in, contribute to, and learn from local community events and activities in culturally appropriate ways.
9. Teach the importance of *mo'okū'auhau*, and unique family connections to oneself.

12. Develop an understanding of Hawaiian language, history, culture, and values through an indigenous perspective to foster a sense of self, place, community, and global connection.

Educators are able to:

1. Use *kūpuna* and *mākua* effectively in teaching Hawaiian language, history, culture, and values, especially those specific to the geographic area where they live and teach.
2. Provide opportunities for learners to gather information from families and the community.
3. Use local expertise, especially knowledgeable *kūpuna*, as resource teachers/resources in classrooms and on excursions.
4. Use Hawaiian and locally relevant curriculum materials prepared by local authors or others. (i.e., contemporary Hawaiian literature and art)
5. Participate in immersion/learning opportunities to learn the traditional language, history, culture, and values of the community in which they teach.

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6. Enroll in Hawaiian language, culture, and history courses at universities, colleges, or other places to improve content knowledge and skills, and implement a culturally appropriate approach to teaching.
7. Respect and validate all aspects of the learner's knowledge encouraging an ongoing quest for personal and cultural affirmation.
8. Create safe environments for learners to share prior knowledge of their language, history, culture, and values to expand the knowledge of all learners.
9. Provide flexible scheduling and preparation times for *kūpuna* to share their knowledge in the classroom setting.
10. Provide assistance in instructional methodologies for *mānaleo* (native speakers) — language teaching does not always come naturally.

13. Promote respect for how the Hawaiian cultural worldview contributes to diversity and global understanding to enhance one's sense of self, family, and local and global communities.

Educators are able to:

1. Maximize the use of primary sources in curriculum. (i.e., Hawaiian language newspapers, traditional literature)
2. Utilize traditional practitioners and *kūpuna* in the community.
3. Integrate traditional songs, dances, games, stories and arts into learning.
4. Recognize the importance of the Hawaiian worldview and its role in diversity.
5. Develop and incorporate activities that promote the Hawaiian worldview and its place in global society. (i.e., voyaging)
6. Respect individual and cultural characteristics of the learner's understanding and worldview.
7. Acquire and apply the skills needed to learn about the local language(s) and culture(s) of the community.

8. Use traditional teaching roles and practices in the community to enhance the educational experiences of learners.
9. Help learners understand cultural diversity from within and beyond their own community and cultural region. (i.e., culturally mixed and blended families)
10. Serve as adult role models by actively contributing to the local ways of living and to the traditions practiced in the community in which they teach. (i.e., attending community functions, joining community organizations)

14. Plan for meaningful learner outcomes that foster the relationship and interaction among people, time, space, places, and natural elements around them to enhance one's ability to maintain a "local" disposition with global understandings.

Educators are able to:

1. Help learners see the interrelationship between local circumstances and the global effects of local conditions.
2. Prepare learners to "think locally and act globally."
3. Bring literature into the classroom which reflects global issues with a local perspective. (i.e., native rights, land and environmental issues)
4. Give learners opportunities to celebrate and participate in local traditions and cultural activities. (i.e., Kamehameha Day, Kūhiō Day, Merrie Monarch, Boy's and Girl's Day)
5. Develop the learner's sense of responsibility to and appreciation for maintaining a healthy relationship between the community and its natural resources. (i.e., community service)
6. Serve as a role model for healthy practices which sustain good relationships in the community.
7. Be comfortable and flexible in utilizing the natural environment for learning. (i.e., beach, ***kīpuka***, ***kuahiwi***)
8. Adopt and promote traditional practices in caring for the environment. (i.e., recycling, conservation, use of Hawaiian calendar)
9. Engage learners in activities to develop their understanding and appreciation of the importance of the ***ahupua'a***.

15. Engage in experiences which *mālama* the entire learning community and the environment to support learning and good practices of stewardship, resource sustainability, and spirituality.

Educators are able to:

1. Provide opportunities for learners to *mālama* others and the land.
2. Adhere to good stewardship practices. (i.e., recycling, *māla*, service learning projects)
3. Develop curriculum that acknowledges traditional practices and spirituality.
4. Continue one's own lifelong learning.

16. Cultivate a strong sense of *kuleana* to one's past, present, and future to enhance meaningful purpose and to bring about joy and fulfillment for one's self and family, and local and global communities.

Educators are able to:

1. Assist learners in learning and using Hawaiian language.
2. Assist learners in learning their heritage culture.
3. Utilize *kuleana*-based learning in the classroom. (i.e., room clean up)
4. Design and implement curriculum that requires the use of *kuleana* in collaborative projects.
5. Identify those cultural values and beliefs that are unique to the person. (i.e., teacher, learner, family)
6. Build positive relationships and work together with families.

Nā Honua Mauli Ola

Guidelines for

Schools and Institutions

No Nā Kula

Culturally healthy and responsive learning environments ...

1. Incorporate cultural traditions, language, history, and values in meaningful holistic processes to nourish the emotional, physical, mental/intellectual, social, and spiritual well-being of the learning community that promote healthy *mauli* and *mana*.

Schools and Institutions are able to:

1. Recognize that knowledge is embedded in many systems of beliefs, values, and practices, each with its own integrity and relationships.
2. Include explicit statements regarding the cultural values that are fostered in the community and integrate those values in all aspects of the school. (i.e., vision and mission statements)
3. Provide resources to support learning environments that promote the integration of cultural traditions. (i.e., posters, videos, curriculum materials)
4. Include cultural teaching strategies as part of the effective practices in the teacher evaluation profile. (i.e., apprenticeships, project-based learning)
5. Evaluate teachers on their ability to teach Hawaiian language and culture.
6. Encourage new teachers to learn from those who are well grounded in the local community and culture.

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2. Maintain practices that perpetuate Hawaiian heritage, traditions, and language to nurture one's *mauli* and perpetuate the success of the whole learning community.

Schools and Institutions are able to:

1. Support the documentation of cultural knowledge and produce appropriate print and media materials to share with others. (i.e., biographies, oral histories)
2. Validate the knowledge of *kūpuna*. (i.e., endorsement)
3. Provide culture and language programs, learning opportunities and academic courses to enable learners to acquire an in-depth understanding of Hawaiian culture, language and traditions. (i.e., immersion classes, summer classes, workshops)
4. Make available a variety of Hawaiian resource materials. (i.e., *'ukulele*, musical instruments, tools and implements)
5. Provide opportunities for educators to become proficient in Hawaiian culture, language, and traditions. (i.e., experiential activities such as culture camps and workshops)
6. Provide cultural mentors and support professional development for educators. (i.e., *kūpuna*, community practitioners)

3. Sustain respect for the integrity of one's own cultural knowledge and provide meaningful opportunities to make new connections among other knowledge systems.

Schools and Institutions are able to:

1. Provide safe environments for learners to practice their own cultural traditions. (i.e., within classes and other school settings)
2. Provide venues for learners, educators, and families to share their cultural heritages with one another. (i.e., workshops, family programs)
3. Encourage participants to create opportunities to make meaningful connections with other cultures.

4. Foster and support opportunities for educators to participate in professional development activities that will expand their repertoire of cultural knowledge. (i.e., seminars, enrichment courses)
5. Honor all languages and cultures of the world.

4. Instill a desire for lifelong exploration of learning, teaching, leading, and reflecting to pursue standards of quality and excellence.

Schools and Institutions are able to:

1. Document the life stories of community *kūpuna* to model intergenerational learning.
2. Invite parents into the school for continuing educational opportunities. (i.e., computer training or reading workshops)
3. Establish mentorships with cultural practitioners and experts based on the needs and desires of the school and institution. (i.e., weaving, farming, navigation)
4. Offer professional development opportunities to pursue standards of quality and excellence. (i.e., travel to attend seminars and site visits)
5. Honor and incorporate indigenous "talk story" type sessions.
6. Begin lifelong explorations in learning for children at a young age. (i.e., language learning, planting a garden)

5. Provide safe and supportive places to nurture the physical, mental/intellectual, social, emotional, and spiritual health of the total community.

Schools and Institutions are able to:

1. Include explicit statements regarding the cultural values that are fostered in the community and integrate those values in all aspects of the school program and operation. (i.e., character education using Hawaiian values)
2. Foster the ongoing participation of *kūpuna* in all aspects of the education process to support a healthy learning environment.

3. Provide multiple learning opportunities and a variety of assessment strategies for learners. (i.e., problem-based, inquiry)
4. Encourage and support experiential approaches to education, using community-based resources and expertise. (i.e., community restoration projects)
5. Provide cultural and language immersion programs in which learners acquire in-depth understanding of their own cultures.
6. Increase the number of professional staff who are of the same cultural background as the students with whom they are working. (i.e., scholarships, mentorships)
7. Provide cultural orientation camps and mentoring programs for new educators to learn about and adjust to the cultural expectations and practices of the community and school.
8. Provide facilities that are compatible with the community environment and are inviting and readily accessible to the community.
9. Utilize local expertise to provide culturally appropriate artwork, architecture, and landscaping in creating safe and nurturing environments. (i.e., community volunteers)
10. Sponsor ongoing activities and events in the school and community for learners to put into practice their knowledge of local cultural traditions. (i.e., art exhibits, *ho'olaule'a*, science fairs)
11. Promote and utilize culturally appropriate methods of problem resolution. (i.e., *ho'oponopono*)
12. Provide a stimulating environment that is accessible and open to the whole community.
13. Invite the community to participate in the educational process. (i.e., SCBM, PTSA, booster clubs)

6. Foster understanding that culture and tradition, as constantly evolving systems, are grounded in the knowledge of the past to address the present and future.

Schools and Institutions are able to:

1. Provide opportunities for *kūpuna* to share their knowledge with learners. (i.e., "talk story time," demonstrations)

2. Incorporate traditional knowledge across the school curriculum to encourage application to real life situations. (i.e., *ho'oponopono, 'ōlelo no'eau*)
3. Respect cultural similarities and differences. (i.e., Black history month, Kūhiō Day, international festivals, and food sharing)
4. Develop traditions that honor the past. (i.e., *makahiki*, use of Hawaiian names)

7. Engage in Hawaiian language opportunities to increase language proficiency and effective communication skills in a variety of contexts and learning situations.

Schools and Institutions are able to:

1. Provide a safe learning environment where learners can learn, practice, and experiment without fear of ridicule or censure.
2. Assist community members in expanding their fluency of Hawaiian to deeper levels and enlist others in promoting the use of Hawaiian. (i.e., proper Hawaiian language usage and spelling of Hawaiian language)
3. Train educators to implement programs supporting the reading, writing, listening, and speaking skills of classical, traditional, contemporary, and emerging styles. (i.e., course on *haku mele* and traditional literature)
4. Set aside special times and places where participants can be immersed in Hawaiian. (i.e., Hawaiian language day, forums, talk shows, chat rooms, radio programs)
5. Increase their repository of Hawaiian language materials and resources.
6. Provide administrative funding to promote Hawaiian language and immersion instruction.
7. Fund projects and/or seek funding to develop Hawaiian language curriculum materials.
8. Support opportunities for *kūpuna* to engage with learners on a regular basis. (i.e., weekly storytelling, arts and crafts)
9. Offer Hawaiian language coursework for immersion teachers. (i.e., advanced Hawaiian literature)

8. Engage in activities independently or collaboratively with community members to perpetuate traditional ways of knowing, learning, teaching, and leading to sustain cultural knowledge and resources within the learning community.

Schools and Institutions are able to:

1. Encourage a variety of ways for learners and educators to communicate. (i.e., art, audio and video presentations, written work)
2. Provide training in current and emerging media and technology. (i.e., PowerPoint, e-school, teleconferencing)
3. Incorporate and build upon locally identified cultural values and beliefs in all aspects of teaching and assessment practices.
4. Offer courses in communication using Hawaiian cultural content. (i.e., speech, media and video production, theater arts, broadcasting)
5. Provide opportunities for project-based learning experiences that are Hawaiian in content, and that focus on shared knowledge and skills. (i.e., plays, creative writing)
6. Provide opportunities for learners to choose and plan appropriate learning activities. (i.e., student performances, Hawaiian games)
7. Provide opportunities for families and the community to learn and share traditional ways of communication, participation, and cooperation. (i.e., *ho'olaule'a*, school anniversary *lū'au*)

9. Utilize multiple pathways and multiple formats to assess what has been learned and honor this process to nurture the quality of learning within the community.

Schools and Institutions are able to:

1. Utilize culturally traditional forms of assessment. (i.e., *hō'ike*)
2. Provide and encourage multiple assessments in schools. (i.e., projects, portfolios, original compositions)
3. Support programs and curricula that use multiple pathways and formats to assess what has been learned.

4. Incorporate cultural values and beliefs in the development of multiple assessments.
5. Coordinate with other educational institutions for the preparation and transition of learners.

10. Support lifelong *aloha* for Hawaiian language, history, culture, and values to perpetuate the unique cultural heritage of *Hawai'i.*

Schools and Institutions are able to:

1. Provide easily accessible repositories of Hawaiian language resource materials. (i.e., dictionaries, magazines, newspapers, books, videos)
2. Partner with knowledgeable experts/practitioners within the community.
3. Incorporate appropriate traditional cultural values and beliefs in all teaching.
4. Utilize the Hawaiian language as a means to understand the local cultural knowledge, values, beliefs, and practices.
5. Allow for traditional cultural protocol that includes spirituality. (i.e., *mele, pule*, greeting)
6. Provide Hawaiian language immersion opportunities for students who wish to learn the Hawaiian language, or for those who wish to continue using it as their primary language.
7. Identify and use available resources for Hawaiian language support in the community. (i.e., agencies, foundations, and institutions)

11. Promote personal growth and development to strengthen cultural identity, academic knowledge and skills, *pono* decision making, and the ability to contribute to one's self and family, and local and global communities.

Schools and Institutions are able to:

1. Support learning opportunities that help learners maintain the integrity of traditional knowledge in understanding the world. (i.e., astronomy and navigation)

2. Recognize that all forms of success depend on developing a strong sense of personal and cultural identity.
3. Encourage and support the professional development of local personnel, who share learners cultural backgrounds to become educators and administrators in the school. (i.e., scholarships, Hawaiian leadership development)
4. Invite the community to participate in the educational process.

12. Develop an understanding of Hawaiian language, history, culture and values through an indigenous perspective to foster a sense of self, place, community, and global connection.

Schools and Institutions are able to:

1. Ensure that their policies and practices governing language, history, culture, and values are consistent with the aspirations of families and the community. (i.e., family-based programs)
2. Engage the community in opportunities to learn about the Hawaiian language history, culture, and values unique to their geographical community.
3. Provide Hawaiian language, history, and culture classes for every high school in Hawai'i, especially those with high numbers of Hawaiian children.
4. Support Hawaiian language immersion sites throughout the state.
5. Use culturally based materials to enrich the curriculum. (i.e., using Hawaiian stories to teach math, language arts, history)
6. Implement annual awards in each school and district to recognize exemplary Hawaiian education efforts.
7. Develop illustrated readers that utilize Hawaiian language, history, culture, and values. (i.e., literature K-adult)
8. Form strategic alliances with indigenous organizations committed to the protection, revitalization, and continuation of indigenous languages, and disseminate appropriate information to the community.

13. Promote respect for how the Hawaiian cultural worldview contributes to diversity and global understanding to enhance one's sense of self, family, and local and global communities.

Schools and Institutions are able to:

1. Foster an appreciation of the contributions Hawaiian culture offers to the world. (i.e., cultural exchanges)
2. Respect the Hawaiian worldview and perspectives.
3. Promote an understanding of the Hawaiian worldview in maintaining global balance and harmony. (i.e., Hawaiian character education program)
4. Provide safe learning environments that encourage diversity and multiculturalism.

14. Plan for meaningful learner outcomes that foster the relationship and interaction among people, time, space, places, and natural elements around them to enhance one's ability to maintain a "local" disposition with global understandings.

Schools and Institutions are able to:

1. Provide opportunities for learners and educators to enrich their communities through proactive projects. (i.e., community restoration, mentoring)
2. Provide a safe nurturing environment for learners and educators to explore the relationship between the community and the natural environment. (i.e., agriculture, aquaculture and reforestation programs)
3. Encourage all members of the community to use the resources of the school to make positive contributions to the environment. (i.e., libraries, resource centers, computer labs)
4. Provide opportunities for *kūpuna* to interact with learners. (i.e., apprenticeship)
5. Provide opportunities and resources for the documentation of "best practices" in maintaining community and environmental health.

6. Utilize educational models grounded in the Hawaiian worldview as reflected in the community. (i.e., *'ohana* groupings)
7. Provide opportunities to apply Hawaiian values in non-Hawaiian settings. (i.e., Hawaiian greeting protocol)

15. Engage in experiences which *mālama* the entire learning community and the environment to support learning and good practices of stewardship, resource sustainability, and spirituality.

Schools and Institutions are able to:

1. Provide opportunities for learners and educators to connect with *kūpuna* to learn about traditional stewardship.
2. Provide opportunities for students and teachers to participate in community service projects.
3. Allocate resources for activities that support stewardship.
4. Utilize local experts to demonstrate the concept of *mālama*.
5. Promote stewardship of natural environments.
6. Utilize curriculum that teaches Hawaiian traditional practices to promote stewardship.

16. Cultivate a strong sense of *kuleana* to one's past, present, and future to enhance meaningful purpose and to bring about joy and fulfillment for one's self and family, and local and global communities.

Schools and Institutions are able to:

1. Assist learners in learning and using their heritage language(s) in addition to Hawaiian.
2. Assist learners in learning their heritage culture(s) in addition to the host Hawaiian culture.
3. Provide cultural orientation programs for educators and administrators about traditional *kuleana*.
4. Use the natural environment of the community to foster a strong sense of *kuleana* and *mālama*. (i.e., conservation of resources)

Nā Honua Mauli Ola

Guidelines for

Families
No Nā ʻOhana

Culturally healthy and responsive learning environments ...

1. Incorporate cultural traditions, language, history, and values in meaningful holistic processes to nourish the emotional, physical, mental/intellectual, social, and spiritual well-being of the learning community that promote healthy *mauli* and *mana*.

Families are able to:

1. Practice cultural traditions, language, and restore Hawaiian values in the home. (i.e., *mālama keiki, kuleana*)
2. Actively contribute to the development and well-being of the learning community.
3. Foster a sense of *kanaka makua* in each of its members. (i.e., family chores)
4. Nurture healthy relationships among family members.
5. Participate in the selection of educational, athletic, and social activities that affect the well-being of the child. (i.e., athletic and school activities)
6. Recognize and celebrate traditional family practices. (i.e., maintaining *moʻokūʻauhau*, culturally appropriate child rearing practices)
7. Practice *hoʻoponopono* and *pule ʻohana*.

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8. Renew relationships within the family. (i.e., family rituals, working together, family discussions)

2. Maintain practices that perpetuate Hawaiian heritage, traditions, and language to nurture one's *mauli* and perpetuate the success of the whole learning community.

Families are able to:

1. Utilize traditional Hawaiian child-rearing and parenting practices that reinforce a sense of identity and belonging. (i.e., *hānai, mua-muli* practices)
2. Use traditional naming practices and help each child understand the significance of the names they carry.
3. Provide opportunities for their members to engage in cultural activities that develop the whole person. (i.e., *lei* making, food preparation)
4. Foster intergenerational learning experiences that demonstrate skills, *kūlana*, and *kuleana*. (i.e., *kālua* pig preparation)
5. Take a proactive role in promoting the learning and use of traditional knowledge and resources in the home, school, and community, especially in knowledge restricted to the family.
6. Assist members of the community in acquiring the knowledge and skills needed to assume the role of a *kupuna* or leader for future generations.
7. Practice identified cultural values and rules of behavior in all family activities and encourage other members of the community to do the same. (i.e., honoring *kūpuna, kōkua*)

3. Sustain respect for the integrity of one's own cultural knowledge and provide meaningful opportunities to make new connections among other knowledge systems.

Families are able to:

1. Promote their cultural practices in the home.

2. Assist children in learning and using their heritage language(s) in addition to Hawaiian.
3. Assist children to understand their family history and the heritage(s) that shape who they are within the context of living with the host Hawaiian culture.
4. Promote respect for Hawaiian culture and other cultures.
5. Practice unique family traditions that will instill respect for their personal multi-ethnic backgrounds and connect this to the Hawaiian concept of *mo'okū'auhau*.
6. Participate in multi-ethnic activities in the community to strengthen their own cultural identity and knowledge.

4. Instill a desire for lifelong exploration of learning, teaching, leading, and reflecting to pursue standards of quality and excellence.

Families are able to:

1. Encourage lifelong learning by role modeling.
2. Participate in family learning activities. (i.e., planning for a *lū'au* or family reunion)
3. Organize and participate in community family oriented events. (i.e., a health and wellness fair)
4. Plan and discuss individual and family learning goals and challenges as a regular family practice.
5. Recognize, encourage, and support the development of the *mauli* and talent of each family member.
6. Identify and perpetuate family traditions and practices, (i.e., *hula, kuiki kapa, hoe wa'a, lawai'a, imu, lei* making)
7. Strengthen family ties by making sure each generation knows their genealogies and *kuleana*.

5. Provide safe and supportive places to nurture the physical, mental/intellectual, social, emotional, and spiritual health of the total community.

Families are able to:

1. Provide opportunities to participate in purposeful conversation in supportive, non-threatening circumstances. (i.e., family projects, discuss current issues)
2. Serve as positive role models and mentors. (i.e., youth athletics)
3. Provide a loving, healthy and supportive environment for growth and achievement. (i.e., graduation programs)
4. Connect with community members who can serve as role models. (i.e., coaches)
5. Establish parenting circles in the community that provide opportunities to learn from each other's experiences.
6. Help their members understand their history and the heritage that shapes their identity.

6. Foster understanding that culture and tradition, as constantly evolving systems, are grounded in the knowledge of the past to address the present and future.

Families are able to:

1. Participate in conversations about intergenerational issues. (i.e., *loina*)
2. Commit resources and time to practicing cultural and family traditions. (i.e., intergenerational gatherings)
3. Demonstrate skill in adapting traditions to modern settings with guidance from their *kūpuna*. (i.e., *hula* and historical commemorations)

7. Engage in Hawaiian language opportunities to increase language proficiency and effective communication skills in a variety of contexts and learning situations.

Families are able to:

1. Model healthy attitudes toward language learning.
2. Believe in the ability of the family to use and continually learn more Hawaiian.
3. Foster intergenerational language interaction.
4. Perpetuate the transmission of Hawaiian language and culture from those knowledgeable to those who wish to learn.
5. Provide opportunities for children to grow up hearing and using the Hawaiian language in the home, school, and community.
6. Maintain traditional Hawaiian naming practices and help children and parents understand their meaning and significance.
7. Be proactive participants in learning and utilizing Hawaiian language.
8. Value the importance of Hawaiian in their home, school, and community.
9. Recognize that language reflects and shapes one's cultural perspective.
10. Incorporate new Hawaiian vocabulary into language practices. (i.e., *holo papa huila*: skateboarding)
11. Embrace the development of literacy skills in reading, writing, listening to, and speaking about different types of literature. (i.e., reading of classical, traditional, contemporary, and emerging styles)

8. Engage in activities independently or collaboratively with community members to perpetuate traditional ways of knowing, learning, teaching, and leading to sustain cultural knowledge and resources within the learning community.

Families are able to:

1. Develop new generations of *hulu kūpuna* and *mānaleo* to keep the Hawaiian language alive.

2. Use traditional greeting terms and practices in the home and at community events.
3. Encourage, support, and volunteer to assist in all aspects of educational programs in the community.
4. Practice rituals and ceremonies that reinforce family traditions.
5. Promote family literacy. (i.e., using traditional stories, songs, dances, family histories, and children's literature)
6. Provide guidance and assistance to pass on cultural knowledge.
7. Participate in storytelling opportunities to pass on cultural values and traditions.
8. Apply traditional disciplinary practices. (i.e., *kūpuna, mākua, hiapo*)
9. Assist willing members of the community in offering their expertise to enhance learning opportunities.
10. Develop partnerships with educators, schools, and the community in all aspects of learning.

9. Utilize multiple pathways and multiple formats to assess what has been learned and honor this process to nurture the quality of learning within the community.

Families are able to:

1. Understand and appreciate several forms of assessment and evaluation.
2. Support and attend cultural events that showcase the talents and skills of family members.
3. Recognize the special strengths and talents of their children.
4. Guide and support their members in educational opportunities appropriate to their skills and talents.

10. Support lifelong *aloha* for Hawaiian language, history, culture, and values to perpetuate the unique cultural heritage of *Hawai'i*.

Families are able to:

1. Assist new parents in acquiring the skills necessary as the primary caregivers and first teachers of their children.
2. Help young people understand the world around them. (i.e., the connections of the human, natural, and spiritual realms)
3. Set aside time each day and/or week for family oriented cultural activities, including extended family members whenever possible.
4. Communicate with each other in the Hawaiian language.

11. Promote personal growth and development to strengthen cultural identity, academic knowledge and skills, *pono* decision making, and the ability to contribute to one's self and family, and local and global communities.

Families are able to:

1. Encourage children to become actively involved in cultural activities and learn the traditional values of the community.
2. Practice cultural values and rules of behavior in all family activities.
3. Participate in school activities.
4. Communicate with teachers and counselors.
5. Prepare their children for the school environment.

12. Develop an understanding of Hawaiian language, history, culture, and values through an indigenous perspective to foster a sense of self, place, community, and global connection.

Families are able to:

1. Transmit family language, history, traditions, and practices to enhance a sense of place for themselves.

2. Teach those special skills and areas of knowledge that are traditional to their family, including that which is traditionally kept only in the family.
3. Mentor those family members who show interest and talent in the special skills of the family.
4. Speak/use Hawaiian and Hawaiian terms to assist learners in expanding their language skills and their knowledge of Hawaiian history, culture, and values.
5. Participate in school and community groups and activities to assist in documenting and passing on language, traditions, history, culture, and values.
6. Be role models for all generations to maintain spiritual traditions and community history.
7. Assist all family and community members (especially new parents) to provide opportunities for young children and other learners to hear Hawaiian and to learn history, culture, and values.
8. Research, maintain, and share *mo'okū'auhau* with all family members so they understand who they are, and their place in the family and community.
9. Use traditional terms and practices of greeting, respect, and kinship when greeting and addressing others in the family and community and teach children to use these terms.
10. Perpetuate the Hawaiian language and traditions by teaching concepts and terms specific to particular families and communities.
11. Provide a loving, healthy, supportive environment for family members to learn their language, history, culture, and values, as a natural part of family life and learning.
12. Work with educators, schools, and the community to perpetuate traditions. (i.e., *lei* giving, celebrations)
13. Recognize that Hawaiian language, history, culture, and values are a reflection of and directly impact one's worldview.

13. Promote respect for how the Hawaiian cultural worldview contributes to diversity and global understanding to enhance one's sense of self, family, and local and global communities.

Families are able to:

1. Recognize the importance of the Hawaiian worldview to the family, community, state, and world.
2. Teach their members the Hawaiian worldview through family practices.
3. Encourage members to practice their worldview outside of the home.
4. Encourage respect for diversity in the home and child rearing.
5. Understand the significance of the role of cultural identity in providing a strong foundation for all social, emotional, intellectual, and spiritual development.

14. Plan for meaningful learner outcomes that foster the relationship and interaction among people, time, space, places, and natural elements around them to enhance one's ability to maintain a "local" disposition with global understandings.

Families are able to:

1. Incorporate environmentally conscious practices into the daily family routines.
2. Teach conservation and revitalization practices to all family members, especially the youth.
3. Incorporate global trends into local practices. (i.e., sustainable futures)
4. Enhance their living and learning environment by interaction with other peoples and communities.

15. Engage in experiences which *mālama* the entire learning community and the environment to support learning and good practices of stewardship, resource sustainability, and spirituality.

Families are able to:

1. Participate in community-wide, family oriented events and activities that are culturally based.
2. Support intergenerational learning.
3. *Mālama* their members and immediate environment.
4. Participate together in sustainable practices of stewardship. (i.e., recycling, family gardening, fishing, and conservation of resources)

16. Cultivate a strong sense of *kuleana* to one's past, present, and future to enhance meaningful purpose and to bring about joy and fulfillment for one's self and family, and local and global communities.

Families are able to:

1. Educate family members on family history and heritage.
2. Cultivate and nurture family and cultural values.
3. Ensure that each member of the family has a *kuleana*. (i.e., age appropriate chores)

Nā Honua Mauli Ola

Guidelines for

Communities
No Nā Kaiaulu

Culturally healthy and responsive learning environments ...

1. Incorporate cultural traditions, language, history, and values in meaningful holistic processes to nourish the emotional, physical, mental/intellectual, social, and spiritual well-being of the learning community that promote healthy *mauli* and *mana*.

Communities are able to:

1. Recognize that children are the future and to ensure that every child grows up secure and confident in who they are.
2. Articulate the cultural knowledge, values, and beliefs that it wishes educators to incorporate into the school curriculum.
3. Develop partnerships among educators, families, and other community representatives as co-educators in all aspects of curriculum development.
4. Support culturally appropriate behavior in everyday activities.
5. Foster traditional knowledge, values, and beliefs in all aspects of community life. (i.e., formal and informal functions)
6. Provide services that promote wellness.
7. Provide, support, sustain, and appreciate cultural events.
8. Use Hawaiian and non-Hawaiian languages and values in their respective appropriate contexts.
9. Utilize Hawaiian language and values in advertisements and announcements.

10. Promote the proper usage of the Hawaiian language.
11. Encourage their members to record personal family histories and display appropriate aspects of these stories in public areas for all members to view and appreciate. (i.e., through writing, art, photography or music)

2. Maintain practices that perpetuate Hawaiian heritage, traditions, and language to nurture one's *mauli* and perpetuate the success of the whole learning community.

Communities are able to:

1. Seat *kūpuna* in positions of honor at community functions.
2. Model cultural behaviors in daily living.
3. Organize and encourage participation in regular community-wide events.
4. Adopt and practice *'ōlelo no'eau* that are relevant to the local community.
5. Provide opportunities for their members to acquire and practice Hawaiian cultural traditions.
6. Sponsor regular gatherings to celebrate and promote interaction and communication among all members of the community. (i.e., *makahiki* activities, *lū'au, 'aha'aina*)
7. Establish programs to insure the availability of *kūpuna* expertise in all aspects of the educational programs in the school community.

3. Sustain respect for the integrity of one's own cultural knowledge and provide meaningful opportunities to make new connections among other knowledge systems.

Communities are able to:

1. Organize programs that promote the uniqueness of each culture. (i.e., *Obon* festival, Chinese New Year)
2. Provide and promote events that celebrate cultural diversity while being culturally sensitive to the norms and mores of all groups.

3. Create venues that increase the community's awareness of the cultural diversity of its members.
4. Support and advocate for maximum participation of all members in different cultural activities.
5. Document cultural events, especially where *kūpuna* are sharing their knowledge and/or expertise.
6. Participate in Hawaiian initiatives. (i.e., Advisory Councils, Charter Schools, Ali'i Societies, Civic Clubs, Canoe Clubs)

4. Instill a desire for lifelong exploration of learning, teaching, leading and reflecting to pursue standards of quality and excellence.

Communities are able to:

1. Recognize and honor lifelong learners, especially *kūpuna* and other cultural practitioners. (i.e., *kumu hula*, living treasures)
2. Sponsor cultural learning activities. (i.e., genealogy workshops, *imu*, *hukilau*, *lo'i kalo* and *'auwai* maintenance)
3. Recognize and support youth accomplishments.
4. Encourage and support mentor and master apprenticeship opportunities.
5. Provide places to gather and resources to practice cultural learning activities. (i.e., opening up access to existing resources such as schools, pre-schools and libraries)

5. Provide safe and supportive places to nurture the physical, mental/intellectual, social, emotional, and spiritual health of the total community.

Communities are able to:

1. Participate in activities to help formulate, document, and transmit traditional ways of communicating, participating, and collaborating.
2. Incorporate the practice of local cultural traditions in everyday affairs.

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3. Take an active role in the education of all members.
4. Nurture their sense of community responsibility, belonging, and identity. (i.e., community safety)
5. Assist families, schools, educators, and learners in learning and utilizing local cultural traditions and practices.
6. Contribute to curriculum design and implementation in the school systems.
7. Encourage a sense of *mālama* by providing places for community interaction and activities. (i.e., *ahupua'a* sites, community centers, *ahu*)
8. Sponsor cultural orientation workshops and community mentoring programs for newcomers.
9. Provide an environment that reinforces healthy values and behaviors.
10. Provide workshops to help families recognize and identify negative behaviors that affect the total health of communities and families. (i.e., mental health, nutrition and drugs, family and group workshops)

6. Foster understanding that culture and tradition, as constantly evolving systems, are grounded in the knowledge of the past to address the present and future.

Communities are able to:

1. Coordinate solutions grounded in traditional knowledge and practices to address current problems and situations. (i.e., stream cleanup)
2. Analyze current problems and situations using traditional concepts.
3. Provide opportunities for *kūpuna* to share their knowledge.
4. Promote the use of cultural and traditional knowledge to preserve and protect the environment, history, resources, and places. (i.e., *wahi pana*, community events such as *makahiki*)
5. Encourage leadership in the perpetuation of traditional knowledge by organizing projects and efforts.
6. Provide venues to practice traditions. (i.e., public access media, businesses)

7. Promote initiatives to increase the cultural knowledge and skills of the general public.

7. Engage in Hawaiian language opportunities to increase language proficiency and effective communication skills in a variety of contexts and learning situations.

Communities are able to:

1. Support environments for learners to interact with *mānaleo* and other language practitioners.
2. Use *mānaleo* in activities and ceremonial events.
3. Take an active role in formulating and promoting ways to perpetuate Hawaiian language usage.
4. Enable speakers of Hawaiian to actively model and reinforce proficient use of Hawaiian as a full modern language of the community.
5. Restore, maintain, and use traditional names for places and geographical features.
6. Support, assist, and encourage the development of Hawaiian language programs and Hawaiian speaking environments.
7. Reinforce the importance and use of Hawaiian language in community and organizational practices for contemporary ties.
8. Conduct literacy activities that promote the exploration of classical, traditional, contemporary, and emerging styles of literature. (i.e., *moʻolelo* and *mele* of the community or island)
9. Take proactive steps to perpetuate attributes of the Hawaiian language unique to their communities. (i.e., vocabulary, idioms, language style and intonation)
10. Promote traditional story telling in Hawaiian.
11. Restore and maintain traditional places and contexts where language learning can be integrated through application. (i.e., fish ponds, *ahupuaʻa* sites, water restoration projects)
12. Infuse new Hawaiian terminology into daily language exchange.

13. Encourage the use of Hawaiian language in cultural events, meetings, media, and printed materials. (i.e., flyers and posters)
14. Support the preparation of family biographies as part of the Hawaiian community history. (i.e., family history day)
15. Provide simultaneous translation services where Hawaiian can be used freely and without interruption.
16. Support funding efforts to develop Hawaiian language and immersion programs.
17. Contribute expertise in teaching and learning, public policy, and planning to raise standards for language and immersion instruction.
18. Encourage the local media and public and private businesses to pronounce and write Hawaiian correctly. (i.e., check cashing in Hawaiian)
19. Understand how language conveys cultural knowledge and traditions. (i.e., background, history, and *kaona* in songs)

8. Engage in activities independently or collaboratively with community members to perpetuate traditional ways of knowing, learning, teaching, and leading to sustain cultural knowledge and resources within the learning community.

Communities are able to:

1. Assist in understanding traditions relating to knowledge ownership and the process of copyright. (i.e., informed consent, filing for protections)
2. Foster the incorporation of traditional knowledge, language, and protocols in all aspects of community life and organizational practices.
3. Incorporate the daily practice of local cultural traditions.
4. Provide respected *hulu kūpuna* with a place of honor at community functions.
5. Organize and encourage participation in regular community-wide, family oriented events.
6. Incorporate and reinforce traditional cultural values and beliefs in all formal and informal community functions.

7. Promote activities that encourage all members to communicate, participate, and collaborate in traditional ways.
8. Sponsor events in which families and schools may participate.
9. Recognize and support accomplishments of all community members.
10. Provide local and regional immersion camps to learn the Hawaiian language and cultural ways.

9. Utilize multiple pathways and multiple formats to assess what has been learned and honor this process to nurture the quality of learning within the community.

Communities are able to:

1. Assist and support alternative assessments. (i.e., performances, technology projects)
2. Utilize traditional forms of assessment. (i.e., *hō'ike*)
3. Sponsor and support cultural events that showcase the talents and skills of community members.
4. Sponsor events that encourage excellence in oratory and other forms of expression. (i.e., *ho'opāpā*)

10. Support lifelong *aloha* for Hawaiian language, history, culture, and values to perpetuate the unique cultural heritage of *Hawai'i*.

Communities are able to:

1. Encourage all community members to use Hawaiian language daily and to assist anyone interested in learning the language, especially young children.
2. Reinforce the importance of the Hawaiian language and culture by incorporating traditional terminology, language, and protocol in all aspects of community life and organizational practices.
3. Begin and end all community events and gatherings with presentations in the Hawaiian language.

4. Promote the active participation of their members in all discussions related to the perpetuation of their language and culture.
5. Publish posters on culturally relevant themes in Hawaiian, English, and other languages, which include statements of Hawaiian philosophy and values.
6. Support the documentation of family histories and biographies.
7. Promote artistic expressions that reflect Hawaiian aesthetics. (i.e., artwork, landscapes, sculptures)

11. Promote personal growth and development to strengthen cultural identity, academic knowledge and skills, *pono* decision making, and the ability to contribute to one's self and family, and local and global communities.

Communities are able to:

1. Organize and encourage participation by all members in community-wide, family oriented events that foster cultural identity. (i.e., food festivals)
2. Participate in reviewing initiatives that influence the education of the community.
3. Engage in activities that illustrate appropriate cultural values and behavior. (i.e., cultural camps and special events)

12. Develop an understanding of Hawaiian language, history, culture, and values through an indigenous perspective to foster a sense of self, place, community, and global connection.

Communities are able to:

1. Provide free or low-cost access to courses in Hawaiian language, history, and culture for all interested learners.
2. Promote the use of Hawaiian terms and customs at every available and appropriate opportunity, and include translators and translations at public events.

3. Begin and end community events, and gatherings, with presentations by *kūpuna* and practitioners.
4. Promote active participation by their members in discussions related to the maintenance and development of language, history, culture, and values.
5. Support the establishment of mentor/apprentice programs.
6. Disseminate information on funding programs that support these guidelines and offer grant writing training and assistance to access available resources.
7. Promote traditional gatherings that help people to experience the Hawaiian language, history, culture, and values. (i.e., dances, games, events, historical commemorations, and so on)
8. Promote regular Hawaiian programming on radio and television outlets in the community. (i.e., local news, storytelling, *'ōlelo no'eau*)
9. Publish posters on culturally relevant themes presented in Hawaiian which include statements of Hawaiian philosophy and values.
10. Encourage the pursuit of careers in journalism and other related fields.
11. Promote publication of Hawaiian materials and awareness of Hawaiian issues.
12. Encourage all community organizations to implement these guidelines.
13. Seek expert support from *kūpuna*, practitioners, and/or institutions of higher education.

13. Promote respect for how the Hawaiian cultural worldview contributes to diversity and global understanding to enhance one's sense of self, family, and local and global communities.

Communities are able to:

1. Promote an understanding of the Hawaiian worldview.
2. Perpetuate the study of Hawai'i through primary sources.
3. Recognize the importance of the Hawaiian worldview and its role in diversity. (i.e., *aloha*)

4. Provide and promote events that celebrate the Hawaiian worldview and its integral place in the global society.
5. Assist and sustain *kūpuna, mākua, ʻōpio,* and *keiki* in maintaining their enthusiasm for learning.

14. Plan for meaningful learner outcomes that foster the relationship and interaction among people, time, space, places, and natural elements around them to enhance one's ability to maintain a "local" disposition with global understandings.

Communities are able to:

1. Conduct activities that practice conservation and revitalization of the environment.
2. Reinforce a sense of identity and belonging for community members.
3. Provide opportunities to learn and actively participate in cultural activities that *mālama* the natural resources.

15. Engage in experiences which *mālama* the entire learning community and the environment to support learning and good practices of stewardship, resource sustainability, and spirituality.

Communities are able to:

1. Integrate and honor the roles of *kūpuna, mākua, ʻōpio* and *keiki*.
2. Sponsor and organize community events and activities that are culturally based.
3. Assist and support in curriculum development of *mālama ʻāina/ aloha ʻāina* concepts.
4. Encourage the use of traditional values in planning and implementing cultural events, curriculum, and other heritage activities.
5. Promote an understanding of the Hawaiian worldview as it relates to the environment and science.
6. Link with appropriate *kūpuna* and practitioners.

7. Involve community sponsors, foundations, and corporate funding to contribute to programs and projects.

16. Cultivate a strong sense of *kuleana* to one's past, present, and future to enhance meaningful purpose and to bring about joy and fulfillment for one's self and family, and local and global communities.

Communities are able to:

1. Organize and sustain activities and events that support community based *kuleana*. (i.e., stream cleanups and reforestation projects)
2. Encourage relationships that emphasize *kuleana*.
3. Assist schools in *kuleana* based projects. (i.e., *mālama 'āina* projects)
4. Celebrate the completion of *kuleana* activities. (i.e., restoration of a *heiau* or *loko i'a*)
5. Identify and gather mentors who can serve as role models and participate in promoting healthy *kuleana* practices through community cultural activities.
6. Enjoy each other and their environment as they pursue their *kuleana*.

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Nā Honua Mauli Ola

Hawai'i Guidelines for

Culturally Healthy and Responsive Learning Environments

Nā Honua Mauli Ola Action Plan

1. Distribute NHMO Guidelines statewide, through public and private agencies, and make the Guidelines easily available to all groups and individuals.

2. Stimulate Native Hawaiian education associations and organizations to initiate community forums and cultural orientation programs for addressing the educational needs of learning environments based on the NHMO Guidelines.

3. Work with the DOE, HAIS, HTSB, IHE, Charter Schools, Community Schools, and Early Childhood organizations to have the NHMO Guidelines adopted as an official document for statewide implementation, with integration into all aspects of:
   a. teacher/counselors pre-service and in-service training programs.
   b. leadership training programs. (i.e., administrators, educational offices, educational specialists)
   c. teacher in-service training for teachers hired out of state.
   d. classified support staff. (i.e., custodial, food service, security, clerical)
   e. professional training programs. (i.e., substitute teachers)
   f. student leadership and government training programs. (i.e., student councils)

g. parent organization training programs. (i.e., PTA/PTO/PTSA, PCNC)

h. member boards of programs and organizations (see page 79 for a suggested list)

i. schools, boards of education, and advisory council training programs. (i.e., BOE, BOR, KS, TECC, Nā Lei Na'auao)

4. Launch an awareness campaign and create support materials.

5. Develop and expand partnerships among agencies and stakeholders to:

   a. implement the NHMO Guidelines.

   b. seek funding to continue implementation.

6. Encourage the infusion of the NHMO Guidelines in curriculum and program development and assessment for pre-K and K-12 school settings, in higher education, extension education, vocational education and community education, including the employment of appropriate *kūpuna* as co-educators.

7. Collect and maintain annotated bibliographies of resource materials on indigenous language learning, with emphasis on the Hawaiian language.

8. Establish criteria in Hawaiian language and culture for programs of endorsements acknowledging levels of expertise.

9. Establish Hawaiian language proficiency levels that will be used to:

   a. create assessment instruments to assure minimum proficiency levels for *Kaiapuni Hawai'i* and Hawaiian language teachers.

   b. determine the kinds and scope of support needed to assure continuous language improvement in Hawaiian language proficiency for all teachers who use Hawaiian in instruction.

Nā Honua Mauli Ola

Hawai'i Guidelines for

Culturally Healthy and Responsive Learning Environments

Programs and Organizations Glossary

BOE	Board of Education
BOR	Board of Regents
HAIS	Hawai'i Association of Independent Schools
HTSB	Hawai'i Teacher Standards Board
IHE	Institutions of Higher Education
KS	Kamehameha Schools
PCNC	Parent and Community Network Council
PTA	Parent and Teacher Association
PTO	Parent and Teacher Organization
PTSA	Parent and Teacher Student Association
TECC	Teachers Education Coordinating Committee

Nā Honua Mauli Ola

Hawai'i Guidelines for

Culturally Healthy and Responsive Learning Environments

Hawaiian Glossary

(In Hawaiian Alphabetical Order: a, ā, e, ē, i, ī, o, ō, u, ū, h, k, l, m, n, p, w, ', b, c, d, f, g, j, q, r, s, t, v, x, y, z)

ao holo'oko'a Global or universal world.

ahu Heap, pile, altar, shrine.

ahupua'a Land division from mountain to sea.

ali'i Chief, royalty, noble, aristocrat.

alo Front, face, presence; *Mo'opuna i ke alo*, the favorite grandchild, a grandchild raised by grandparents, with much attention.

aloha Love, respect, greeting.

aloha 'āina Love of the land.

imu Underground oven.

ola Life, health, well-being, living, alive, healed, recovered, thrive.

oli Chant that is not danced to (see *mele komo/oli komo*).

uka Inland, upland, toward the mountains.

ulana lau hala To plait or weave pandanus leaves.

haumāna Student, pupil.

haku mele Poet, composer; to compose song or chant.

hālau Long house for canoes or *hula* instruction.

hana To work, do, labor, practice.

hānai To raise, rear, feed, nourish and sustain; provider, caretaker; an adopted child.

hanauna Generation.

ha'i'ōlelo Speech, address, lecture, speaker.

heiau Temple for traditional Hawaiian religion.

hiapo The first born, especially the eldest living member, senior, older brother or sister (see *mua, kaikua'ana, kua'ana*).

hoe wa'a To paddle a canoe; oarsman, paddler.

holo papa huila Skateboarding.

honi To kiss, sniff; formerly, to touch noses on the side.

honua Ground, earth, world, placenta; contained entity.

honua ao holoʻokoʻa The global or universal world.

honua hoʻonaʻauao Educational entity and site.

honua kīpuka The world centered around the family and community environment; a protected environment.

honua ʻiewe The world centered around the nuclear and extended family.

hōʻike To show, exhibit; traditional assessment of skills learned, a test.

hoʻokipa To entertain, treat hospitably, be hospitable.

hoʻokupu Tribute, tax, ceremonial gift as a sign of honor and respect.

hoʻolauleʻa To celebrate; a celebration festival, gathering for a celebration, large party.

hoʻonaʻauao To educate, instruct; education; educational, instructive.

hoʻopāpā Debate, contests in wit (as in riddling), banter.

hoʻoponopono To make right, to correct, revise, adjust, amend, rectify.

hui To join, unite, combine; club, association, society, organization.

hukilau To fish with a seine net.

hula Hawaiian dance; dancer.

hulu kupuna A living treasure of the grandparent generation; an esteemed elder recognized for knowledge and admired as a cultural role model who teaches and mentors others.

kai Sea, seawater; seaside, lowlands, toward the sea.

kaiaulu Community.

kaiahome Neighborhood.

Kaiapuni Hawaiʻi Hawaiian Language Immersion.

kaikaina Younger sibling or cousin of the same sex, or of the junior line of the family; taken care of by the older siblings and cousins; respectful to the older siblings and cousins of the same sex (see *kaina, muli*).

kaikuaʻana Older sibling or cousins of the same sex, or of the line of the family; treated with respect by the younger siblings and cousins; responsible for younger siblings and cousins of the same sex (see *muli, kuaʻana*).

kaina Term of address for younger sibling or cousin of the same sex (see *kaikaina, muli*).

kaona Hidden meaning, concealed reference, double meaning.

kākāʻōlelo Orator, person skilled in use of language; counselor, adviser; storyteller; to orate.

kālua To bake in the *imu*, an underground oven.

kanaka makua Adult, mature person; to behave as an adult, become an adult.

kapa Blanket, quilt (see *pa'ūpa'ū*).

ka'ao Legend, tale, novel, romance, fanciful tale; storytelling.

keiki Child, offspring, descendant.

kīpuka Area surrounded by lava, protected environment.

kōkua Help, aid, assistance, relief.

kōnane Traditional game resembling checkers, played with pebbles placed in even lines on a stone or wood board call a *papa kōnane*.

kuahiwi Inland forest area, mountain, high hill, uplands.

kua'ana Term of address for older sibling or cousin of the same sex.

kuiki kapa To quilt a blanket, quilt, bedspread.

kuku kapa To beat blankets (of *pa'ūpa'ū*, i.e., tapa cloth).

kuku pa'ūpa'ū To beat tapa cloth [for various uses].

kula School, academy; to teach school; also low flat lands.

kūlana Rank, status.

kuleana Right, privilege, concern, responsibility, jurisdiction.

kumu Foundation, source; teacher, tutor.

kumu hula *Hula* teacher.

kumulipo Origin, source of life; foundation of darkness; also the proper name, Kumulipo, of a 2,077 line chant composed ca.1700 exalting the genealogy of the Hawai'i Island Chief Kalaninui'īamamao.

kupuna Grandparent, ancestor, someone in grandparent's generation; an elder respected for their knowledge and ability to share and mentor others (see *hulu kupuna*).

kūpuna Plural of *kupuna*.

kūpuna kahiko Ancestors of ancient times.

laulima Cooperation, joint action, working together.

lawai'a Fisherman, fishing technique, to fish, to catch fish.

lawena Behavior, actions.

lā'au lapa'au Medicine.

lei Garland(s) or wreath(s) worn around the head or neck which may be made in different styles from a variety of materials.

loea Skilled person.

loina Rule, custom, protocol.

lōkahi Unity, agreement, harmony.

loko i'a Fishpond.

lomi To massage, knead, rub; squeeze, especially in making raw fish.

lomilomi Massage, knead; especially of human beings.

lo'i kalo Irrigated taro terrace.

lū'au Hawaiian feast.

ma uka Inland, upland, toward the mountains.

mauli Life spirit.

mauli ola Healthy life spirit; power of healing; proper name of a traditional god of healing.

mauli Hawai'i Hawaiian cultural lifeforce-identity.

mahalo Thank, admire, grateful.

ma kai On the seaside, toward the ocean, in the direction of the sea (see *kai*).

makahiki Year; also festival with sports, based on ancient religious festivities.

makua Parent, relative in parent's generation, progenitor.

mākua Plural form of *makua*.

māla Garden, cultivated field.

mālama Take care of, tend, care for, preserve, protect, maintain, save.

mālama kai Take care of, tend, preserve, save, maintain, protect the sea and natural resources of the ocean and salt water habitats.

mālama keiki Take care of a child/ children; one who cares for children.

mālama 'āina To take care of the land and natural resources; one who cares for land.

mana Power bestowed directly or indirectly from a supernatural source; an inherent quality of command and leadership; authority.

mānaleo Native speaker.

ma'i Genitals.

mele Song or chant of any kind; to sing.

mele komo/oli komo Welcoming song or chant.

mele pana Song about a celebrated, noted, or legendary place.

mo'okū'auhau Genealogy, genealogical succession.

mo'olelo Story, tale.

mo'omeheu Culture, cultural.

mo'opuna Grandchild, great niece or nephew; relative two generations later, whether blood or adopted.

mua Older sibling of any sex, cousin of Senior line of any sex (see *kaikua'ana, kua'ana*).

muli Younger sibling of any sex, cousin of Junior line of any sex (see *kaikaina, kaina*).

nane Riddle, parable, allegory.

na'au Intestines, bowels, guts; fig., mind, heart, emotion, feelings, mood, affection.

na'auao Learned, enlightened, intelligent, wise; knowledge, wisdom; educated, education.

pā'ina Meal, dinner, small party with dinner.

muli Younger sibling of any sex, cousin of Junior line of any sex (see kaikaina, Kaina).

nane Riddle, parable, allegory.

na'au Intestines, bowels, guts; fig., mind, heart, emotion, feelings, mood, affection.

na'auao Learned, enlightened, intelligent, wise, knowledge, wisdom; educated, education.

pā'ina Meal, dinner, small party with dinner.

piko Navel, umbilical cord; also crown of the head, summit; also genitals; fig., blood relative, genitals.

piko 'ā Creative and inventive connection found below the navel, at the genitals.

piko 'ī Spiritual connection found at the crown of the head.

piko 'ō Inherited connection found at the navel.

piko'u Identity.

pili 'uhane Spiritual, spirtuality.

pono Correct, righteous, moral, proper; benefiting participants.

pule Pray; a prayer, blessing, grace.

pule 'ohana Family prayer; a tradition of gathering daily as a family for prayer.

pūnaewele Network; short for pūnaewele puni honua.

pūnaewele puni honua Worldwide internet.

wahi pana Legendary place.

wa'a Outrigger canoe.

'auwai Irrigation ditch or canal, usually for lo'i kalo.

'aha Meeting, assembly, gathering.

'aha'aina Feast, dinner party, banquet.

'iewe Placenta, afterbirth; relatives of a common ancestry.

'ike ku'una Traditional knowledge.

'ohana Family; also short for pule 'ohana.

'ōlelo Language, speech, word, statement, utterance; to speak, say.

'ōlelo Hawai'i Hawaiian language.

'ōlelo no'eau Proverb, wise saying, traditional saying.

'ōpio Youth, person from teenaged years to early adulthood.

'uhane Soul, spirit, ghost.

'ukulele Small four-stringed guitar introduced by Portugese in Hawai'i in 1879. Later, some instruments were made with six and eight strings.

'ulu maika Stone used in *maika* game; to play *'ulu maika*; bowling.

Nā Honua Mauli Ola

Hawai'i Guidelines for

Culturally Healthy and Responsive Learning Environments

English Glossary

(In English Alphabetical Order: a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z)

culture The totality of beliefs, social forms, and material traits of a group.

genre Kind or style, especially in art and literature.

heritage The status or share of tradition acquired by a person through birth; birthright; legacy.

holistic learning A process of learning that places importance on the complete experience and ways in which the separate parts of the learning experience are interrelated.

indigenous Belonging naturally to a place; not introduced; native, endemic, aboriginal.

intrinsic Essential; basic; natural; real, not illusory or superficial.

mentor Experienced and trusted adviser or guide; tutor.

pedagogy The art or science of teaching.

primary source Firsthand evidence of historical events. Material contemporary to the events being examined. In Hawai'i, mythology and oral history first written in Hawaiian are primary sources.

protocol Rules, customs, and formalities of etiquette and manners.

secondary source Descriptions or interpretations of events, removed from them by time, based on primary and other sources. Translations usually are secondary sources.

symbiotic A relationship of mutual advantage between people and organizations.

tradition Custom, opinion or belief handed down from generation to generation, usually by non-written and especially oral means.

traditional knowledge The way of thinking, feeling, speaking, seeing, listening, learning and doing, based on what is known or perceived from the body of tradition.

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Ka ʻAhaʻaui Hoʻonaʻauao Hawaiʻi
The Native Hawaiian Education Council

I lāhui naʻauao Hawaiʻi pono, i lāhui Hawaiʻi pono naʻauao - There will be a culturally enlightened Hawaiian nation, there will be a Hawaiian nation enlightened. The Native Hawaiian Education Council (NHEC) was established by Congress in 1994, and reauthorized as part of the No Child Left Behind Act of 2001, Public Law 107-110, Title VII, Part B, also known as the Native Hawaiian Education Act. Among other things, this act authorizes the Secretary of Education to make a direct grant to the Education Council to coordinate the educational and related services and programs available to Native Hawaiians; to assess the extent to which such services and programs meet the needs of Native Hawaiians, and collect data on the status of Native Hawaiian education; to provide direction and guidance, through the issuance of reports and recommendations, to appropriate Federal, State, and local agencies in order to focus and improve the use of resources for Native Hawaiian education, and serve, where appropriate, in an advisory capacity; and to make direct grants, if such grants enable the Education Council to carry out the duties as prescribed by the Act.

The NHEC is a twenty-five member, statewide council consisting of volunteers from Hawaiian organizations, educational institutions, community members and organizations, and seven Native Hawaiian Education Island Council (NHEIC) subsidiaries representing the islands of Hawaiʻi, Maui, Lānaʻi, Molokaʻi, Oʻahu, Kauaʻi and Niʻihau. The Council is deeply appreciative of the financial and other assistance generously provided by the U.S. Congress, the U.S. Department of Education, the Hawaii congressional delegation, the Hawaiian community, and its many partners committed to the improvement of educational services and programs for Native Hawaiians.

Ka Haka ʻUla O Keʻelikōlani
College of Hawaiian Language

ʻO ka ʻōlelo ke kaʻā o ka mauli - Language is the fiber that binds us to our cultural identity. The UH Hilo College of Hawaiian Language, Ka Haka ʻUla O Keʻelikōlani was established in 1997 by the Hawaiʻi State Legislature to "serve as a focal point for the states efforts to revitalize the Hawaiian language through teacher training, undergraduate and graduate study of Hawaiian, community outreach, research and testing, use of technology, national and international cooperation, and the development of liberal education in Hawaiian for future generations of Hawaiian speakers." Named in honor of Ruth Keʻelikōlani Keanolani Kanāhoahoa, the 19th century high chiefess known for her strong advocacy of Hawaiian language and culture, the College models its operation primarily through an indigenous language.

Building upon the vast repository of traditional knowledge passed down through generations, the College seeks to develop an academic curriculum emphasizing language acquisition, linguistics, traditional culture and education programs which are culturally responsive to the needs of the Hawaiian medium learning environment, and support a network of community outreach programs that benefit all those interested in Hawaiian language and culture. Its primary focus is the provision, support, and modeling of a full infant-to-doctoral system of high quality education through Hawaiian language with outreach to Native Hawaiians and other indigenous peoples worldwide.

Together with its consortium partner named in its founding legislation, the ʻAha Pūnana Leo, the College is the primary provider of Hawaiian language medium curriculum, videography, computer technology, and teacher education in the State of Hawaiʻi. Its pioneering work in Hawaiian language revitalization and outreach to other indigenous peoples has been recognized in both the national and international press.

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